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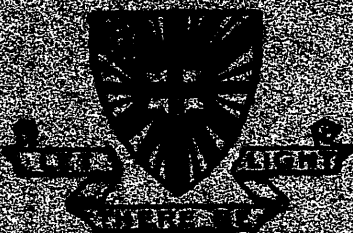






FROM  
SEA TO SEA  
THE DOMINION

By Rev. L. Norman Tucker



He shall have dominion also from sea to sea and  
from the river unto the ends of the earth.  
Ps. 72: 8.



# FROM SEA TO SEA THE DOMINION

BY THE

REV. L. NORMAN TUCKER, M.A., D.C.L.

II

*Rector St. Paul's Cathedral*

*London, Ont.*

*Former General Secretary of M.S.C.C.*

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SECOND EDITION

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He shall have dominion also from sea to sea, and from  
the river unto the ends of the earth.

Ps. 72, 8.

Issued by the Prayer and Study Union of the M.S.C.C.

Offices : 627 Confederation Life Building, Toronto.

BV2810  
T87

FIRST PRINTED FOR ST. CATHARINE'S SUMMER SCHOOL, 1911



Dis.  
Rec.

1150935

Chg.  
Preface

(TO FIRST EDITION).

No one can be more conscious than the Author of the many short-comings of this little book. It was written in great haste and in the midst of countless interruptions. Indeed, most of it was written on the journey, where there was no opportunity of consulting books and verifying statements. This I regret extremely, as I feel that a Summer School, and especially our first Summer School, is deserving of the best that can be produced. I have striven constantly to bear in mind that it was being written as a text book. I have, therefore, tried to make the divisions of the subject as clear as possible and even to mark them by headlines. I have also tried to suggest, where I did not explicitly mention, the missionary lessons that might be drawn from the points under treatment. I can only now commend the little book and the Summer School for which it is intended and the missionary cause which it is meant to promote to the blessing of Him who can use the "weak things of the world to confound the things which are mighty!" L. N. T.

NOTE BY THE EDITORIAL COMMITTEE.

It is only fair to Canon Tucker to add that some of the chapters have been considerably revised and that he has seen neither the revision nor the final proofs.

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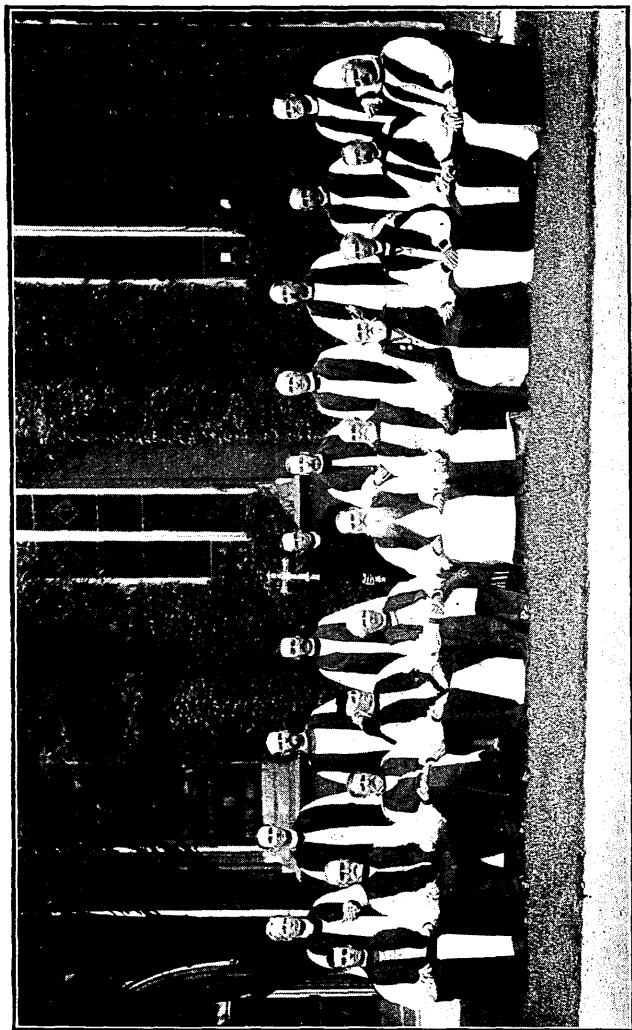
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THE HOUSE OF BISHOPS—1911.

# FROM SEA TO SEA THE DOMINION

## LESSON I.

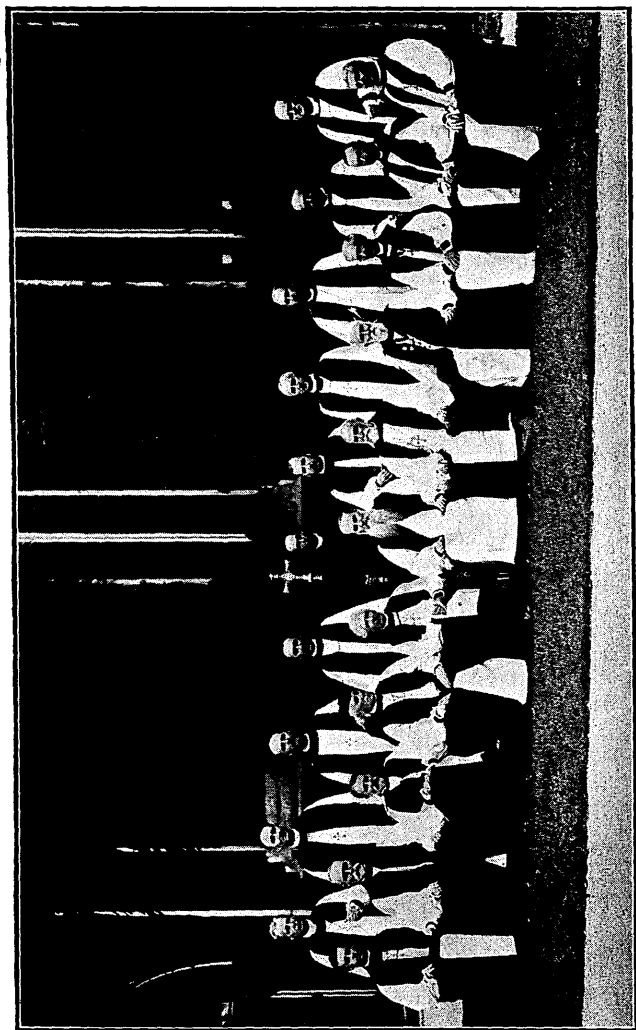
### THE COUNTRY AND ITS RESOURCES.

**G**EOGRAPHY has always been the handmaid of Religion. When God had made the land and the sea and had pronounced them "very good," He spread them out before the man for whom they had been made and said, "Be fruitful and multiply and replenish the earth and subdue it." From that day onward the earth has been gradually overspread by the pioneers of human progress. The banks of rivers became the sites of great cities and their waters the highways of commerce. The valleys swarmed with inhabitants whom they fed with their abundant harvests. And mountains and rivers became the boundaries or gages of battle of great empires.

And these agencies of human progress have been means for the extension of the kingdom of God. The waysides of Palestine were the framework and setting of the Saviour's parables. The

Effect of  
geography  
upon peoples.

In olden  
times.



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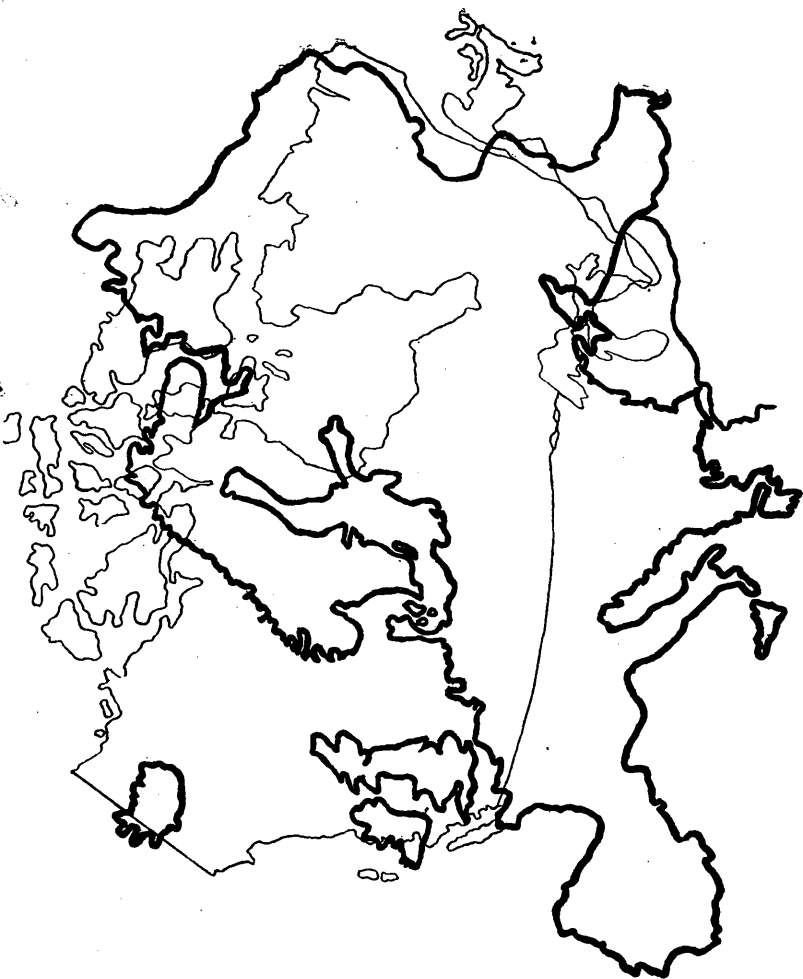
sycamore tree, whose shade had refreshed the weary land, became a platform from which Zachæus, who was small of stature, could see the Lord, as He passed by. The well of Jacob, which had quenched the thirst of many generations, was the stand from which the Lord offered the Living Water to thirsty souls. The boat with which the inhabitants of Capernaum had earned their living, was the storehouse from which He distributed the bread of life to the spiritually hungry. The Jordan became a laver of regeneration to a repentant people. Lebanon furnished cedar for the building of the Temple and the ships of Tarshish gold for its ornamentation. Mount Sinai was the pulpit for the proclamation of the Old Law, as the Mount of the Beatitudes that for the proclamation of the New. The Roman roads, which had carried the legions to the conquest of the world, were the highways cast up for the messengers of the Prince of Peace. The winds of the Mediterranean, which wafted the grain of Egypt to the shores of Italy and the dregs of the Orontes to the already foul waters of the Tiber, carried the great apostle on his momentous journey to Rome. Thus the physical features and the material resources of the old world became agents and ministers in the ful-

filment of God's gracious purposes on behalf of the human race.

As it was then, so is it now. The resources <sup>In Canada to-day.</sup> of our country, so varied and so abundant, its extent, its accessibility, its prominence before the world at this time, the glorious future that lies before it, all these are so many voices calling us, as with the tongue of trumpets, to a great missionary advance. And that call is as varied as the tongues that utter it,—to give the ministrations of the Church to infant communities of our own race and language, in their early days of struggle ; to Christianize as well as civilize and Canadianize the varied racial elements that come to us from Eastern and Southern Europe, where for ages they have lived in ignorance, poverty and oppression ; to give the Gospel of Christ to the many thousands who have already reached our shores from Japan, China, and India ; to give the hope of an eternal inheritance to the small and scattered fragments of the original inhabitants of our land, from whom we have inherited this magnificent Dominion, and who, in many places, are disappearing from the earth ; and to lay, in truth and righteousness, the foundations of this young nation which, in the providence of God, is so manifestly called to play an important part in the history of the world.

**Extent.**

The extent of the country alone suffices to assure to it a great future. Its lakes are the largest on earth. Its high and majestic mountains give rise to river systems of immense magnitude. Its area of 3,745,574 square miles is twice that of India, or one-third that of the whole British Empire. Each of its provinces is the size of a kingdom and the country itself is the size of a continent. Quebec may be said to be as large as France ; Ontario as Spain and Portugal ; Manitoba as Great Britain ; Saskatchewan as Germany ; Alberta as Austria ; British Columbia as Denmark and Scandinavia. Imagine the population, wealth, power and varied aptitudes of Europe concentrated within the bounds of our great Dominion ! Are we not justified in building castles in the air in a country that can give scope to a population of over a hundred millions, with the varied gifts, intellectual and moral, of the great nations of Europe, without their hereditary limitations, with the experience of all the past to warn and guide it, literally the heir of all the ages in the foremost files of time ? If only we remain humble and give the praise to God ; if only we train ourselves in the stern school of truth and right and duty ; if only we seek the glory of God and the welfare of men ; if only we strive to fulfil our



COMPARATIVE AREAS EUROPE AND CANADA.  
Same latitude and drawn to same scale.

destiny in the chastened spirit of Kipling's Recessional :—

“ Lest we forget, lest we forget.”

**Climate.**

The climate is healthy and bracing. Here are no earthquakes like those of Messina or San Francisco ; no cyclones like those in some of the Western States ; no enervating heat like that of Panama ; no volcanic eruptions like those of Vesuvius ; no yellow fever, no plague, no pestilence. The earth is solid beneath our feet, and in the air there lurks no deadly poison. The breezes of the Atlantic seaboard are of the most invigorating character. Ste. Agathe, P.Q., Muskoka, Banff, the dry belt of British Columbia, are well-known health resorts. St. Andrew's, N.B., Cacouna, and Metis, P.Q., the Thousand Islands, Muskoka, and Kenora, Ont., Banff, Alta., and Bowen Island, B.C., are celebrated Summer resorts. The country enjoys the greatest variety of climate and temperature, from the fogs of the Bay of Fundy to the generous snowfalls of Quebec, the 40 degrees below zero of the prairies, and the rains of the Pacific Coast. It lies in the zone that produces virile races, strong in mind and body, with small temptations to lead a life of ease and pure indulgence, the long winters and the depressions of the thermometer acting as a

constant stimulus to energy ; industry and thrift **Waterways.** being among the indigenous virtues.

Its rivers constitute one of its most remarkable endowments. It is well watered, as the garden of the Lord, like the land of Egypt. The sources of its great rivers almost join hands, in various parts of the country. Lake Superior, Lake Winnipeg, and Hudson Bay drain the same central region ; the Saskatchewan, the Churchill, the Peace, the Athabasca, the Mackenzie, take their rise almost from the same source ; the Yukon, the Skeena, the Fraser, the Columbia are supplied from the same showers and snowfalls in Northern British Columbia. Before the era of railways and steamboats the fur traders compassed the whole region in their canoes ; Sir George Simpson travelled like a monarch from Montreal to Victoria, by water almost all the way ; Bishop Bompas went, in like manner, from the valley of the Peace River to that of the Yukon, and Archdeacon Kirkby from Fort Garry to Fort McPherson and Fort Selkirk. The construction of the Georgian Bay Canal will place Port Arthur and Fort William in direct communication with Liverpool by water. By irrigation works the eternal snows of the Rockies can be made to water the fertile ranches

of Alberta. The rivers of Canada contain nearly one-half of the water power of the world. Here again the imagination can indulge its most fantastic flights by simply conceiving the digging of a few canals and the construction of a few power houses.

**Prairies.**

The prairies are perhaps the best known region in Canada to-day, because of their uniformity and of their prominence before the world. They alone are the size of an empire—1,000 miles from East to West and 500 miles from North to South. They are mainly agricultural, though along the Saskatchewan there are wide timber areas, and in Alberta rich coal beds. Already, though only a small portion of the prairies has been brought under cultivation, they produce 300,000,000 bushels of grain. They are unobstructed by forests or mountains, so that the settler may break the sod, sow the seed and reap the harvest, as soon as he takes possession of the land. With careful cultivation the soil is practically inexhaustible, and farms can only increase in value with the lapse of time ; and as time goes on there will be an ever-increasing demand for the produce of the prairies, which is the staff of life.

The region called New Ontario is not so well-known, to the world at large, and deserves a passing notice. It extends from the Ottawa River to Lake Nepigon, a distance of 600 miles, and from Lake Huron and Lake Superior to the vicinity of James' Bay, a distance of 200 miles. It is covered with valuable forests and contains wide stretches of good agricultural land. Its deposits of silver and gold at Cobalt and Porcupine are said to be surpassingly rich. While its value as a link between the East and the West is incalculably great, all its capabilities will be brought into play through the construction of the Grand Trunk Pacific and other railways.

Less known and more valuable still are the resources of British Columbia. This is the largest and possibly the richest province in the Dominion. Its products are as varied as they are rich. Its salmon fisheries are surely the richest in the world. In the port of Nanaimo alone 45 million pounds of herring are taken out each year. There is in addition deep sea fishing for cod, whale and seal, oyster culture and the canning of crabs and clams. These fisheries employ over 12,000 men and produce over 30 per cent. of the total value of the fisheries of the Dominion. It has the largest area of timber on the American continent. Its mineral



deposits are among the richest in the world. There is gold, silver, copper, in inexhaustible quantities. Its mines have already produced \$350,000,000. The Crow's Nest Pass alone contains 36,000,000 tons of workable coal, while the mines at Nanaimo have supplied the Pacific Coast with coal for half a century. The whole Okanagan district is gradually being converted into a vast orchard, from the C.P.R. South to the boundary line, a distance of 200 miles ; and excellent fruit is being grown in Kootenay, in the neighbourhood of Cranbrook and Nelson. The province will contain the termini of all the great transcontinental railways, and can claim its full share of the incalculable trade of the Orient and the Antipodes. The scenery will attract an ever-increasing army of tourists, while the genial climate is already attracting well-to-do residents from all parts of Canada. Sober sense is baffled by the prodigality of these varied interests. The imagination alone can do justice to the subject.

**Influence of  
Railways.**

It would be difficult to exaggerate the influence of railways in the development of the country. The railway opens up a vast district in one season and settlers move in by tens of thousands; and scores of little towns and hundreds of farming communities come into being in one Summer. It is hardly too

much to say that the present unity and prosperity of the Dominion has been brought about by the railways. One of the conditions of the Confederation agreement was that the outlying provinces should be joined together by bands of steel. But while the railways have cemented the union between the Lower Provinces and the rest of Canada, they have actually opened up and created the West.

When Manitoba and British Columbia joined the Confederation they also were promised a railway and the C.P.R. was the outcome of that promise. The results have more than justified the courage and wisdom of its builders. It has been the main outlet for the grain of the West, and the main inlet for the immigration of the world. It has given Manitoba a population of half a million and Winnipeg one of nearly 200,000, and given that city and province a prosperity of which all Canadians are proud. It has opened up the mainland of British Columbia and made its varied resources accessible to the world. It has opened up the mines of Kootenay and the fruit ranches of Okanagan. It has created a market on the treeless prairies for the lumber of the Gulf of Georgia. It laid the foundation of the city of Vancouver, and made it the most progressive centre in the whole Dominion. It gave the province a population of 350,000, still rapidly increasing.

In addition to this the C.P.R. has laid the foundation of the two provinces of Saskatchewan and Alberta into which the immigration of the world has been pouring during the last few years. It has built up the cities of Regina with a population of 15,000, Moose Jaw 14,000, Saskatoon 14,000, Lethbridge 10,000, Calgary 50,000, and Edmonton 30,000. The main line of the C. P. R. has been, for a quarter of a century, one of the main thoroughfares for the travel between Europe and the Orient, and for the trade between the East and the West. It has been the main artery through which the life of the Dominion has flowed. And within the last ten years branch lines have been extended in every direction, and the work so successfully inaugurated by the C.P.R. is being taken up by other lines of railway. The Canadian Northern Railway has built a line from Port Arthur to Winnipeg, through the Rainy River and Lake of the Woods districts and across the prairies from Winnipeg to Edmonton. The Grand Trunk Pacific has a splendidly equipped line in operation from Winnipeg to Edmonton, and is rapidly proceeding with the work of construction over the Yellow Head Pass and along the Skeena to Prince Rupert, and innumerable spurs are being pushed out by all these main lines to

open and develop every available district in the West.

Now the changes wrought by these railways **Changes Wrought.** on the face of the country is nothing short of magical. Hundreds of towns have come into existence and thousands of farming settlements in what was appropriately called the great Lone Land a few years ago. The population of Canada is now more than seven millions, and hundreds of thousands of people are now to be found where a few years ago there was not an inhabitant. In 1908 Canada produced one quarter of the whole amount of grain in the whole British Empire and hundreds of millions of bushels of grain are now being grown. And these prodigious developments are only the beginning of things.

We are living in an age and in a country of **Possibilities.** surprises. The beauty and riches of our land are only gradually dawning upon us. New Ontario is a discovery of the last few years. British Columbia, to our fathers, was a sea of mountains. The prairies, even in our memory, were thought to be fit only for buffaloes and roving Indians. The Klondike suddenly burst on our astonished eyes and ears only 12 or 15 years ago. The Saskatchewan Valley was, to General Butler, the great Lone Land, as late as 1870. Kootenay and

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Okanagan appeared in a moment, as a dream when one awaketh. And this era of surprises has not yet come to an end. Hudson Bay is said to be navigable for many months in the year. The Hudson Bay Railway may bring Churchill as near to Liverpool as is Montreal, and as near to Calgary and Edmonton as are Port Arthur and Fort William. Grand Prairie may produce better wheat than Manitoba. No one has succeeded in fixing the Northern limits of fertility. And beyond the area of cultivation may soon appear unsuspected and unlimited areas of coal beds, oil fields and minerals of every description. Is not this another land of promise ?

Opportunities.

The Lesson is not far to seek. Here is the promise of abounding population, wealth and power—a population to be claimed for God and to be trained for service by His Gospel and His church ; a wealth to be consecrated to the glory of God and the highest uses of man ; and a power to be exerted on behalf of truth and right, of peace and goodwill among the nations of earth. In one word, here is a young nation, strong in the strength and enthusiasm of youth, inspired by the vision of world-wide opportunity, sobered by the sense of grave responsibility, to be dedicated, by prayer, effort, self-denial, and sacrifice, to all

the high purposes of national life, to the divine task of realizing the kingdom of heaven in the world and of proclaiming the Christmas message of glory to God in the highest, peace on earth and goodwill to men.

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### SUGGESTIVE QUESTIONS ON LESSON I.

AIM —To grasp the value of the land of Canada if held by the Church of Christ.

1. Compare Canada with Europe in extent.
2. What is the general effect upon character of a climate such as that of Canada? Illustrate by comparing the nations of northern Europe with those of southern Europe.
3. Do you think the population of Canada likely to increase more or less rapidly this century than last? Why?
4. In what way do railways affect the settlement of a country? Its unity? Its missionary work?
5. Which city is most likely to be the metropolis of Canada in 1950? Why?



6. Consider the central position of the Land of Canaan. Can you find one more central to the civilized world in the time of our Lord ?

7. Why is not Israel living in Canaan now, and influencing the rest of the world from there ?

8. What is the position of Canada to-day relatively to the rest of the world ?

9. What do you think must be the Divine purpose in giving Canada to those who now live in it ?

10. If those in Canada now rise to this purpose, what will be the effect upon the country, and upon the rest of the world ?

N. B.—These questions given at the end of each lesson are intended for use chiefly in personal study. They should stimulate thought and in this way help in preparation for a mission study class. They do not necessarily call for any one definite or decisive answer, nor would it be wise to use them, as they stand, in the conduct of a class.

## LESSON II.

## THE PEOPLE—WHO AND WHENCE ?

CANADA is a land of immigrants. The only original inhabitants of the country are the Eskimos and the Indians.

The Eskimos are to be found only in the Arctic <sup>Aborigines.</sup> regions. They number in all about 5,000 and are distributed as follows : 1,200 in the vicinity of Hudson Straits ; 2,500 on the Eastern and <sup>i Eskimos.</sup> Western shores of Hudson Bay ; 1,200 on the shores of the Arctic Ocean, of whom there are 600 near the mouth of the Mackenzie River. The Moravian Church and the C. M. S. are the only agencies that have made any serious effort to reach them. The story of Rev. E. J. Peck, at Whale River and Blacklead Island, reads like a romance and can be found in a book which he has written on the subject. Mr. Greenshields, Mr. Bilby and Mr. Fleming are now at work among them. There has been an Eskimo Mission at Churchill since 1884. Bishop Bompas, many years ago, tried to reach them, at the mouth of the Mackenzie, and Rev. C. E. Whittaker, also Bishop Stringer, more recently, on Herschell Island.

\*Innuït—the People.

**ii Indians.**

Mr. Peck has raised a fund of \$10,000 for permanent work among them and this has been supplemented by a grant from M. S. C. C. which has appointed a Committee to study the subject further.

The first Canadian explorers found the Indians everywhere in possession of the land. The conversion of these aborigines was one of the chief motives that led the French to colonize the country. The work of the Jesuit Missionaries, whose thrilling and heroic story may be read in Parkman, should be studied by all who desire to obtain a complete view of Canadian Missions. Remnants of these native races are still to be found in Nova Scotia, New Brunswick and Quebec, where they are cared for chiefly by the Roman Church. In Eastern Ontario they are ministered to by the Church of England, the Methodists and the Presbyterians. They number in all about 110,000, of whom about 75,000 are in our Western Canadian field, distributed approximately as follows : 8,000 in Algoma, 6,500 in Moosonee, 5,000 in Keewatin, 8,000 in Rupert's Land, 2,000 in Qu'Appelle, 5,000 in Calgary, 1,500 in Kootenay, 9,000 in New Westminster, 3,000 in Columbia, 8,000 in Caledonia, 1,000 in Yukon, 5,000 in Mackenzie River, 4,000 in Athabasca and 6,500 in Saskatchewan. They are not on the increase, as contact with civilization,

which should have improved their earthly condition, has had a most injurious effect upon them, disease and fire-water having decimated and degraded them.

The Roman Catholic Missionaries began their work among them in 1818. The authority, pomp and ceremonial of the Roman Church are, in some ways, suited to the ignorance and to the child-like and dependent condition of the Indians ; and its agents have not lacked the virtues of the early Jesuits, viz., zeal, self-denial and heroism. It has everywhere shown itself extremely aggressive and has not been slow to take advantage of the weakness of non-Roman Missions. In many places it has exercised a restraining and uplifting influence on the Indians, but it has sometimes been content to rely on mere outward rites, leaving its so-called converts as ignorant and degraded as they were in their native condition. R. C. Missions.

The Church of England has been represented, in this field, chiefly by the C. M. S., under whose auspices missions and dioceses have been established far and wide. That Society has spent vast sums of money in carrying the Gospel to many scattered tribes from Hudson Bay to the Yukon and the names of its devoted Missionaries, Horden, Vincent, Peck, Kirkby, Hunter, Cochran, Cowley, C. M. S. Missions.

MacDonald, Lofthouse, Holmes, McKay Tims' Spendlove, Young, Reeve, Lucas, Canham, Collison, Ridley, McCullagh, Stringer, DuVernet, and above all, Bompas, should be held in everlasting remembrance. They covered vast distances, endured untold hardships, effected wonderful conversions and did much to pay the debt which the Canadian people owe to the original inhabitants of the land.

**Government treaties.**

For 30 years past the Indian missionaries have enjoyed the active and generous support of the government that made treaties with the Indians and in pursuance of those treaties, gave them reservations of land and spent large sums of money in the support of Boarding and Industrial Schools. But, notwithstanding all the good that has unquestionably been accomplished, the well-meant efforts of the churches and of the government have been but indifferently successful in training the

**Present need.**

Indians to a life of independence and self-reliance.

The determination of C. M. S. to withdraw from that field and the inability of M. S. C. C. to take it over have led to a crisis that threatens to sacrifice much of the fruits of the labours of the past. What is needed now is a comprehensive plan by which the work can be carried on, in a less expensive way and by which the results already

achieved may, as far as possible, be conserved and the weak and dependent Red Man raised to the status of citizenship in the life of the Dominion. French.

The French were the first European settlers in Canada and for 150 years disputed with the British the dominion of North America. The founders of Canada were sincerely religious men and women, and the first institutions in the land were religious, educational and philanthropic—churches, convents and hospitals. These institutions have ever since marked the history and progress, throughout the Dominion, of the French nationality and of the Roman Catholic church. A great missionary lesson is to be found in the fact that in the early settlement of the country the French were strongly influenced by a desire to convert the native races. At the conquest in 1759 they were guaranteed by treaty the free use of their language, their laws and their religion. Another great missionary lesson is to be found in their unwavering faithfulness to their ideals. From 60,000 they have grown to 1,500,000 in the Province of Quebec, and all the subsequent history of Canada has been stamped by their influence. The fabric of Confederation was reared in conformity with their wishes. It was to enable them to be supreme in their own Province that Provincial

Legislatures were established. Education was made a matter of Provincial concern because they had set their hearts on training their own people in the French language and the Roman Catholic faith. To satisfy their aspirations French was made one of the official languages of the country, and the Province of Quebec was made the unit of representation in the Dominion Parliament.

R. C.  
Influence.

The dominant factor in all their life is the Roman Catholic church. That church became the protector of the small remnant at the conquest and nursed them into a powerful and ambitious nationality. That church not only nurtured them in the faith of their fathers but moulded their character and aspirations by developing and controlling all their religious and educational institutions. It is under the inspiration and direction of the church that they are quietly gaining possession of all the country parts of Quebec and that they are overflowing into the Eastern parts of Ontario ; that they have planted French settlements in Manitoba and established separate schools in Saskatchewan and Alberta. The church is keenly alive, at the present juncture, to the importance of the West. She is carefully nurturing her own people, Indian, Half-breed and French, and she is straining every nerve to gather the foreign elements into her fold.

The predominance of the French in Quebec and the balance of power at Ottawa and by those means, the extension of French and Roman Catholic influence throughout the Dominion, such is their policy. Definiteness of aim, unity of action, the astute leadership of the clergy, extraordinary natural increase, such are the means by which that policy is to be carried out.

In all this we may find many important missionary lessons. There is no question that intelligent and patriotic Canadians should study with greater care and diligence at the present time, than the position, rights and aspirations of the French element in our national life. Under present conditions they are bound to have an influence on the future of the country out of all proportion to their wealth and numbers. Efforts have been made to reach them by various Protestant agencies but so far with very slight results. The Baptists have a few French congregations in the Province and a large institution for boys and girls at Grande Ligne. The Presbyterians have done a similar work and established similar Institutions at Pointe Aux Trembles. The Methodists have done less but they also have an educational institution in Montreal. In connection with the Church of England the Sabrevois Mission has done an ex-

Protestant  
effort.



cellent work, but it has been paralyzed for years past by lack of financial support. The only hope of any great change in the religious condition by the French Canadians lies in a movement from within. When that day comes it is sincerely to be hoped that the movement may not lead the Province of Quebec to follow in the footsteps of France, her motherland, and, in casting off the yoke of the Church of Rome, reject altogether the Bible and Christianity.

**English.**

Migration is the result of an impulse that is natural, not to say irresistible in the human race.

**U.E. Loyal-  
ists.**

The Angles and Saxons obeyed the divine impulse and became the backbone of the English people. The love of adventure, the desire to improve their earthly condition, to escape from poverty or oppression and to provide a future for their children led our fathers to lay the foundations of the British Empire. The United Empire Loyalists may be called the first immigrants to Canada, though before their day small streams of settlers had trickled into the Maritime Provinces and Quebec. Many thousands of those sturdy immigrants entered Nova Scotia, New Brunswick

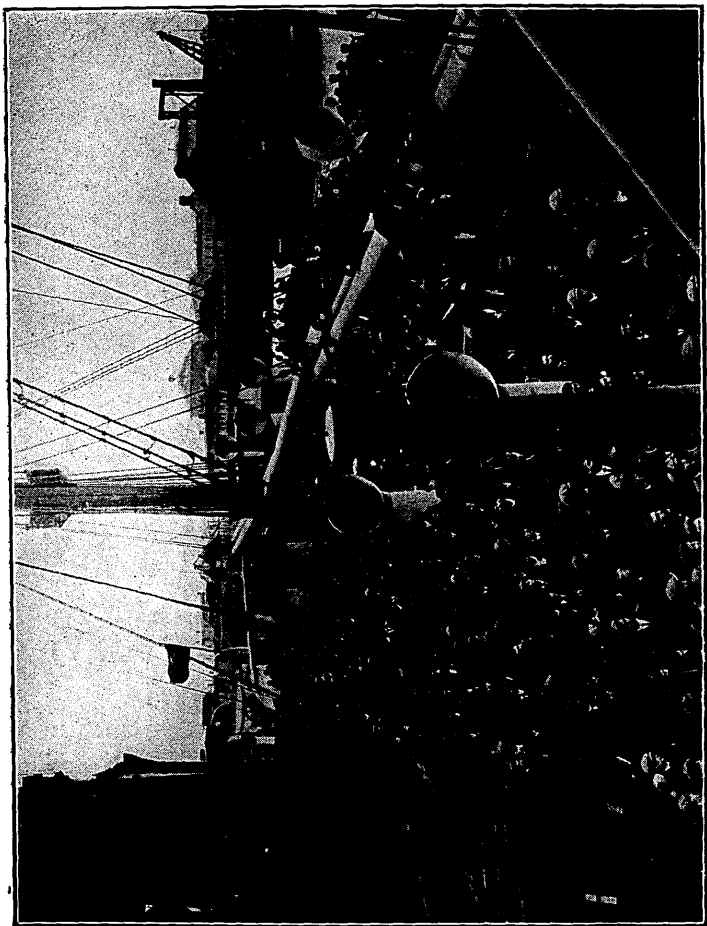
**NOTE :** The term English is here used to mean English speaking people, whether from the British Isles, or the United States.

and Ontario in 1783, at the close of the American Revolution. For loyalty to king and throne they left all behind them, carved their way into the forests and laid the foundations of many towns and cities that are the glory of our land. Then followed a steady stream of settlers from the old land. What a history theirs has been! The wrench of separation from home and friends, the long and dreary voyage across the sea, the hardships and loneliness of pioneer life, the thrift and industry that were essential to existence, the strong family ties that were cemented, the stern virtues that were engendered, the deep religious life that was created and fostered and the high moral and religious character that was formed, these are the things to which we must look back as we enjoy the religious, educational and benevolent institutions which they have handed down to us.

With the advent of the railway and the opening up of the vast and fertile plains and the rich mining camps of the West a new chapter was opened in the history of immigration. Where hundreds entered into Manitoba 25 years ago, hundreds of thousands are now entering Saskatchewan, Alberta and British Columbia. It may be said, in general terms, that a quarter of a million of people enter the Dominion every year. Across

the unobstructed prairies railways are being built at the rate of 1,000 miles a year ; and those railways create perhaps 100 little towns and twice as many farming settlements every summer, causing a demand for 100 little churches and 50 clergymen. Here is the centre of our Canadian missionary work to-day. This is the " Jerusalem " at which we are commanded to " begin." Here is the element that is to be the backbone of our nation and our Church. Already great cities have come into existence that are to be the pillars of our national life and hundreds of smaller towns and villages. The problem that is set us to solve is to keep these hundreds of thousands of people, scattered over impracticable areas, in touch with religion and the Church ; to hold up constantly before them the claims of God and of eternity, to save them from utter materialism and ungodliness and to make them moral and religious citizens of the country and loyal and devoted members of the Church. In another lesson this question will be dealt with in greater detail. For the present we need only state that it places before us no less a problem than that of building up a great nation on the foundations of truth and righteousness and, in the bosom of that nation, to build up a great national Church to leaven the

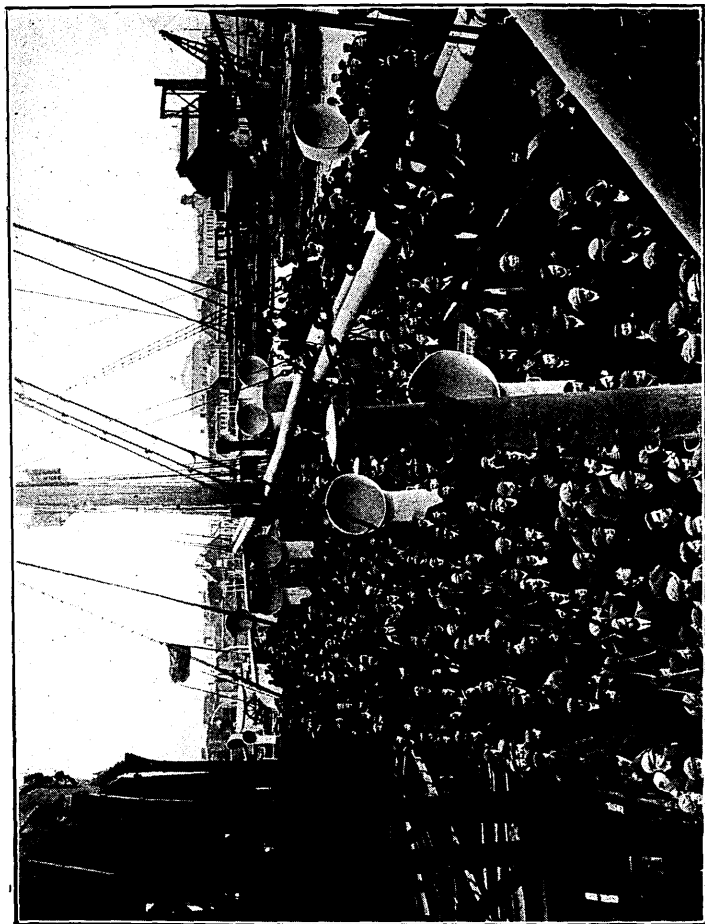
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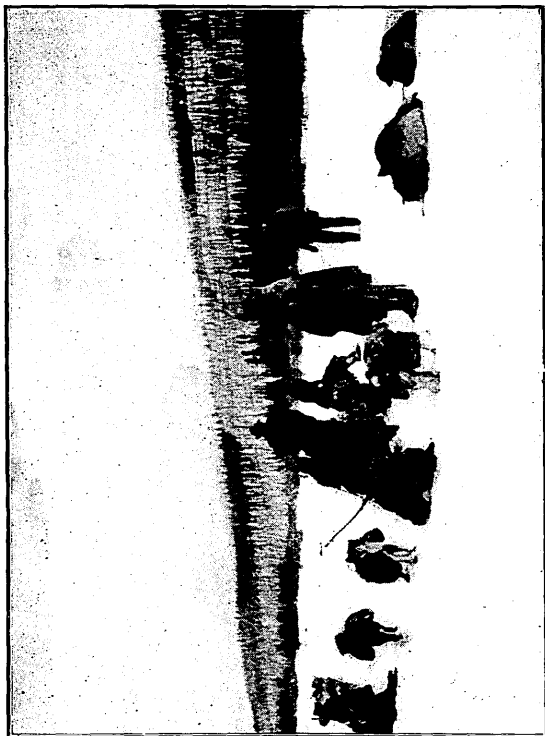
LANDING AT ST. JOHN, N. B.

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LANDING AT ST. JOHN, N . B.



INDIANS BRINGING IN FISH.

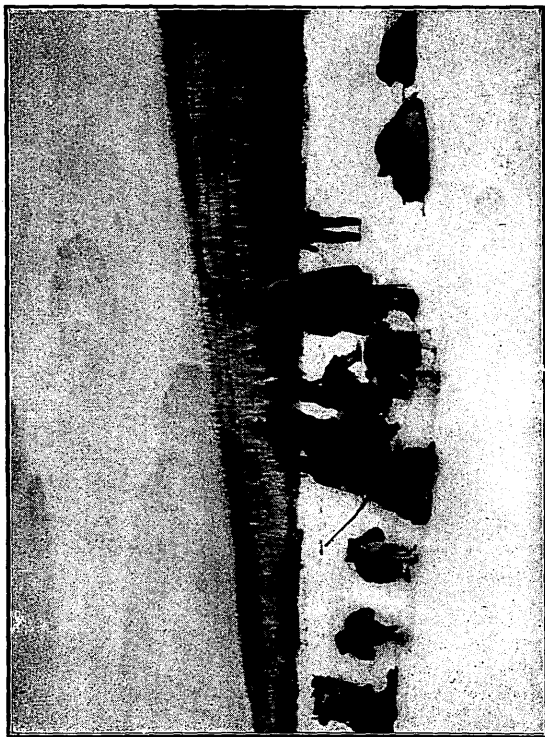
life of the people and to be an agency to assist in the great task of the evangelization of the world.

### FOREIGN ELEMENT

There are about 75,000 Jews in Canada—45,000 Jews. in Montreal, 20,000 in Toronto, possibly 10,000 in Winnipeg and a considerable number in Ottawa. Their chief characteristics are great intelligence, strong attachment to their faith, careful training of their children and the knack of getting on in the world. They have been greatly aided by the wealthy members of their race. Under the auspices of the London Society our Church has done a successful work among them in Montreal where efforts are now being made to erect suitable mission buildings. When, however, we remember all we owe to the Jews and the great part they may yet be destined to play in the religious history of the world, we ought to be far more earnest in prayer and in effort to lead them to the Saviour whom once they rejected and crucified.

The Germans are mostly farmers and number about 75,000. They come mainly from the States and are of the best class of immigrants. The majority are Lutherans though a large number are Roman Catholics. Germans.





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**Italians.**

There are about 60,000 Italians in Canada—12,000 in Montreal, 9,000 in Toronto, and 2,000 in Winnipeg. Great numbers are employed in railway construction and in day labour in our cities. Sixty per cent. are illiterate, but the children are quick and ambitious. They are nominally Roman Catholics; but the vast majority are totally indifferent to religion. They are very responsive to efforts made for their intellectual and spiritual good.

**Scandinav-  
ians**

These are, from every point of view, most desirable settlers. They are intelligent, moral, progressive and are easily assimilated. There are about 60,000 of them scattered from Fort William to the Pacific Coast. There are 25,000 Swedes, 15,000 Norwegians, 10,000 Finns and 5,000 Danes. There are 1,200 at Fort William, 3,000 in Winnipeg, 20,000 in Alberta and a goodly number in British Columbia. They are, for the greater part, Lutherans, though some are Baptists and some Methodists. The Canadian Baptists have done an extensive work among them, having 15 churches in various parts of the country. They are extremely self-reliant and give liberally for the support of their clergy and for missions. Akin to the Scandinavians and in the same territory are about 20,000 Icelanders.

These strange settlers came in 1898 and 1899 **Doukhobors.** from Russia under the distinguished patronage of Count Tolstoi and Prince Kropotkin, and were assisted by the Society of Friends. They number about 10,000 and are established in 3 colonies, near Swan River, Yorkton and Rosthern, in Saskatchewan. They live in villages of from 150 to 200 souls. They have no schools and nine-tenths of them are illiterate. Like the Quakers they have no priests, no churches and no regular services. They believe only a few elementary dogmas, but to these they cling with the tenacity of fanatics. Peter Verigin is their religious leader and to him they pay reverential homage. The principle of Communism prevails among them and they are resolutely opposed to war. They have become very prosperous because they are sober, thrifty and industrious. To cure them of their vagaries they stand in need of education and of a freer commingling with the other inhabitants of the land

The Mormons number from 15,000 to 20,000 in **Mormons.** Canada and are to be found mainly in Southern Alberta. From a worldly point of view they are good settlers, being thrifty and industrious. But, as polygamy is an essential part of their system; as that system is essentially a missionary system; as

just as in the case of the Moslems, every member of the sect is a missionary ; and, as they have a complete organization involving, as it does, complete submission to its spiritual leaders, the presence of so many of these Latter Day Saints in our midst involves issues to which our rulers and people should not close their eyes. The door is practically closed to missionary work among them.

**Galicians.**

The Lithuanians, Ruthenians, Bukowinians, Hungarians, Roumanians may be placed under the general heading of Galicians. They come from South Eastern Europe and number over 200,000. They are among the lowest class of immigrants. The majority are Roman Catholics though many belong to the Greek Church and they have been greatly neglected by their own clergy. The Presbyterians have done a large work among them chiefly through schools, hospitals and the training of their priests at Manitoba College, Winnipeg. They have given them liberal financial aid, but have allowed them to retain their old rites, ceremonies and beliefs ; and the results have amply justified the experiment. Here is a people to whom the Church of England might have appealed with great force owing to her history, her ministry and her liturgy ; but, strange to say, we have attempted nothing in that field.

The Chinese were originally brought in to aid **Orientalists :**  
in the construction of the railways. They now **i Chinese.**  
number 20,000. They have a China Town and a  
Joss House in Victoria and Vancouver, and they  
may be seen in all our Eastern cities. They are  
chiefly laundrymen and domestic servants. In  
religion they are heathen, though they might more  
properly be called materialists. Their desire to  
learn the English language, even if only for their  
own temporal advantage, has opened a wide door  
of opportunity among them. Their resolve to  
return to their own country, soon or late, should  
make them useful missionaries. Bible and Sunday  
School Classes have been successfully conducted  
among them in most of our cities. In Victoria  
and Vancouver evening classes and Sunday  
services have been held, but always in an inade-  
quate way. The overwhelming population of  
China, straining to find an outlet into less populous  
countries, has given just alarm to the people of  
British Columbia and led the Canadian Govern-  
ment to impose a tax of \$500 on every Chinaman  
entering the country.

The Japanese have caused the same anxiety to **ii Japanese.**  
the people of the West ; but owing to an under-  
standing arrived at with the Japanese government  
they are not likely materially to increase. They

now number about 10,000. A successful work is being carried on among them by the Church in Vancouver.

**iii Hindus.**

Within the last two or three years 5,000 Hindus, for the greater part Sikhs from the Punjab, have entered British Columbia. Owing to their previous training and to their ideas of caste they are not well adapted to life in this country. The presence in our midst of these Orientals raises many moral and economic questions of the most important character ; but the fact that they are heathen brings very near to us the duty of giving them the knowledge of the gospel of Christ.

**Kindred  
element.**

It thus appears that the two large and stable elements in our national life, the English and the French, as having lived long in the land, created its institutions, made its history and as being, in the highest degree, loyal to its best traditions and ideals, which are symbolized by the British flag, are the leaven on which we must rely to leaven the whole lump. The admission of kindred elements from the motherland and the United States imposes on us the weighty and important duty of providing for their moral and spiritual welfare, during their first few years of struggle.

**Foreign  
element.**

But the admission, from the Orient and Continental Europe, of hundreds of thousands of im-

migrants, of foreign race and speech, who are mostly illiterate, who are unused to the working of the institutions of a free country and who owe no allegiance save to their own selfish interests, introduces elements that may have a most injurious effect on the whole future of our country. It is infinitely more important that we should develop safely than rapidly. Our most important asset is our population. Hence the paramount importance of bringing to bear on all those foreign elements the best educational, moral and religious influences that can be brought to bear upon them.

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### SUGGESTIVE QUESTIONS ON LESSON II.

AIM :—To understand the composite nature of the Canadian nation and the importance of making it thoroughly Christian.

1. Classify the various peoples in Canada under the following headings : (a) Original inhabitants ; (b) National stock ; (c) Foreign importations.
2. Which of them may rightly be classed as " heathen " ?
3. To which of these various elements in the Canadian nation do we owe no debt of service ?



4. Which of them are we neglecting, wholly ? or partly ?

5. Sum up the arguments for concentrating all attention on the English speaking settlers.

6. Show the result of our general neglect of the French Canadians.

7. In what respects do you consider the policy of the Roman Catholics in Canada to be commendable, or the reverse ?

8. To which of these many peoples has our own Church a special power of appeal ? Why ?

## LESSON III.

## A RICH INHERITANCE.

Let us now consider the immense value of our spiritual inheritance, and learn something regarding those great societies and agencies by whose help our Church has been securely planted in this land.

First in importance stands the Society for the <sup>S.P.G.</sup> Propagation of the Gospel in Foreign Parts, familiarly known as S.P.G. Its general work has been appropriately called the spiritual expansion of the Empire ; its work among us may with equal fitness be called the spiritual expansion of the Dominion. Incorporated by Royal Charter in <sup>i</sup> Origin. 1701, it has had 210 years of beneficent activity for the Church and the nation. It came into being in response to a call from the colonies or plantations, where the foundations of the British Empire were being laid. Means of communication were then very poor, and means of helping very small. It took many weeks, sometimes even months, to cross the Atlantic ; and the income of the Society,

during the first century of its existence, never exceeded \$30,000 per annum. As a result the spiritual destitution that existed among the settlers was almost past belief. The object of the Society was to supply, as far as possible, this appalling need, as expressed in its charter, "to give religious instruction to the King's subjects beyond the seas, both Christian and heathen." Some idea of the magnitude of the Society's operations may be formed from the statement that it has done, and is now carrying on, work in Newfoundland, in the West Indies, in Central and South America, in Africa, in Australia, in India, in New Zealand, in China, and in Japan. Its work may fairly be called the religious expansion of the Empire, and it has fully lived up to its title, "The Society for the Propagation of the Gospel in Foreign Parts."

ii Object.

iii In America.

Its first field of operations was naturally the land now known as the United States. At the first General Convention of the newly-formed Protestant Episcopal Church, held under its Bishops in 1785, a grateful tribute was sent to S. P. G. This tribute was repeated at subsequent general conventions, and formed a permanent place in the Preface to the American Prayer Book. The American Church now num-

bers about 90 bishops and 5,000 clergymen, whose position "is largely due, under God, to the long-continued nursing care and protection of the venerable Society."

What S.P.G. did for the colonies and planta-<sup>iv</sup> In Canada. tions in the United States, it did, in still larger measure, for the Dominion of Canada. In 1727 Rev. Richard Watts, chaplain to the forces in Annapolis Royal, obtained from the Society "an allowance for teaching the poor children there." <sup>Maritime Provinces.</sup> He was then the only clergyman within the bounds of the Dominion. In 1749 the Commissioners of Trade and Plantations settled an English colony of 4,000 discharged soldiers, in six townships, setting apart in each a lot for a church, with 400 acres of land for a minister, and 200 for a schoolmaster. To this colony the Society appointed six clergymen and six schoolmasters. Rev. William Tutty settled in Halifax and built St. Paul's Church ; Rev. T. Wood at Annapolis ; Rev. W. Ellis at Windsor, and Rev. J. B. Moreau with the French and Germans at Lunenburg. In 1783, 30,000 Royalist refugees from the United States settled in the Maritime Provinces, of whom a large number went to Nova Scotia. They were for the most part Churchmen, and were accompanied by their clergy. It is perhaps not

too much to say that their loyalty, which led to their migration, was largely the work of S. P. G., as the Society has always been a bond of union and the foster parent of loyalty, in all parts of the Empire. Among these emigrant clergy was Rev. Charles Inglis, who had been Rector of Holy Trinity, New York, and who was consecrated in 1787 first Bishop of Nova Scotia, and first Colonial Bishop. To this Diocese the Society has contributed large sums of money, \$150,000 to King's College, Windsor, in endowments and exhibitions ; \$200,000 in endowment grants and annual payments towards the support of the bishops ; and it has supported in all 266 clergymen. The first clergyman of the Church who appeared in New Brunswick in 1769 was a missionary of the Society. The clergy who came with the loyalists in 1783 were maintained by the Society, which has supported in all 228 clergymen in this Diocese.

Quebec.

In Quebec, an itinerant missionary of the Society from New Jersey accompanied the forces under General Wolfe. Dr. John Ogilvie subsequently came as chaplain to the British troops and their Mohawk allies, and Rev. John Doty, who came with the loyalists to the mouth of the Richelieu, bought for 15 guineas one of the best houses in Sorel and converted it into the first church built

in Canada proper. In 1789 Bishop Inglis visited this Province and placed the first clergymen at Quebec and Montreal. The Society has supported 315 clergymen in this Province.

In 1793 there were only six clergymen in Quebec ; in Ontario there were only four in 1803. In 1839 the Society contributed to the endowment of the See of Toronto, and when Trinity College was established in 1852 it received a grant of \$15,000 and seven acres of land from the Society. A similar work was done in all the Dioceses of Ontario, in which the Society has supported 390 clergymen. In the Province of Rupert's Land, where the progress has been extremely rapid, the aid of the Society has been correspondingly great. It contributed to the endowment of St. John's College, Winnipeg ; it provided stipends for the Bishops of Saskatchewan and Qu'Appelle, until sufficient endowments were raised : quite recently it expended \$100,000 through its Western Canada Fund, and it is actively co-operating in the work of the Archbishops' Western Canada Committee, which has promised \$100,000 to the Boyd Scheme in Calgary, and a large though smaller sum to the Railway mission in Qu'Appelle. British Columbia has been the object of its special care, and to the Dioceses of Columbia, New

Ontario and  
the West.

Westminster, Caledonia, and Kootenay, it has made generous grants for work among the Indians, the Chinese, and the settlers.

This cursory review of the Society's work in Canada may be summed up in the statement that it supported about 1,600 ordained missionaries, who have ministered to various races speaking sixteen languages; and it has contributed in all about \$10,000,000.

It should perhaps be added, though it seems ungracious to do so, that the very generosity of the Society has had a tendency to weaken in many of our parishes and dioceses the feeling of independence and the sense of self-support. Care is being taken that the same mistake be not repeated in the West; that even the weakest communities should, even from their inception, do what they can to provide for themselves the ministrations of the Church.

**Character of  
Societies.**

The S. P. G. is a voluntary Missionary Society. It aids in the formation of Dioceses and votes block grants to be distributed at the discretion of the Diocesan authorities, and it seeks always to act through the Bishops. By force of circumstances, however, its money and its men are chiefly obtained from one section of the Church, and its policy, in the last resort, is deter-

mined by its subscribers. The Church Missionary **C.M.S.** Society, on the other hand, though like S. P. G., a purely voluntary society, frankly claims to be an evangelical organization. It supports only men of its own choosing or men who are in sympathy with its principles, and has rules for the conduct of its work, wherever that work may be carried on. This, it is evident, must tend to give unity and effectiveness to its operations. It came into existence in 1799 in the Castle and i **Origin.** Falcon Hotel, London, in the presence of only 16 clergymen and 9 laymen. Only six weeks after its birth was its name chosen—"The Society for Missions in Africa and the East," and only 13 years after was the word "Church" added.

Its first field, as its name suggested, was the ii **Develop-**  
blood-stained coast of Africa ; but it was not un-  
mindful of other fields. Gradually the whole heath-  
en world has come within the scope of its operations. It has carried on all sorts of missionary work—educational and medical as well as evangelistic—and in many of these it has led the way. Its first two years produced an income of only \$4,500; its annual income is now over \$2,000,000. A hundred years ago no Bishop would have ordained a missionary for the Foreign Field ; now they count it an honour to do so. After five years of



prayer and effort the Society had only two missionaries in the field, and, on its tenth anniversary, though it had sent out five, it had only three on its roll ; now, after more than 100 years, it has sent out between 2,000 and 3,000.

**iii Canada.**

As the object of the C. M. S. is to preach the Gospel to the heathen, its work in Canada has been restricted to the Indian and Eskimo population ; but in that field that work has been truly remarkable, both for its success and for the hard conditions under which it has been carried on. Its first sphere of labour was the Red River Settlement, which occupied the site of the present city of Winnipeg. Early in the 19th century Lord Selkirk, one of the magnates of the Hudson's Bay Company, sent out a few hundred people from Scotland to take up land on the banks of the Red River. Their hardships and privations, their courage and eventual success, place them among the heroes in the annals of pioneering. To meet their spiritual needs and to reach out to the neighbouring tribes of Indians, the Hudson's Bay Company and the C. M. S. combined to

**iv Rev. John West.**

send out a missionary, and for this purpose Rev. John West was chosen in 1820. His evangelistic and educational work anticipated by half a century the splendid work done by the Cathedral

and the School and College of St. John's, Winnipeg. From the Red River the work gradually spread to the Saskatchewan, the Peace, the Athabasca, the Mackenzie, and the Yukon. On the shores of Hudson Bay and in the northern part of British Columbia, by means of industrial missions, the Indians were civilized as well as Christianized in one generation. The tribes among whom these wonders were wrought are the Tukudh in the basin of the Yukon, the Tinnes and Chipe-wyans in that of the Mackenzie, the Crees and Ojibways south of the Churchill, the Blackfeet, Peigans, Bloods, Sarcees, and Assiniboines in the Southern plains, the Tsimshians and Haidahs on the Pacific Coast.

Among the men by whose agency these wonders v **Bp. Horden** were wrought we may mention one or two. Bishop Horden evangelized the Indians living on the shores of Hudson Bay. His journeys and labours there form a story of surpassing interest, and his translational labours will be held in lasting remembrance. He began the translation of the Bible into the Cree language, and adopted the Syllabic System for use in his Diocese, so that the Indians were early given the Word of God in their own tongue. Bishop Bompas, the "Apostle of the North," laboured for forty years in remote

vi Bps. Bom- regions. His diocese was divided more than once,  
pas and Rid- he always taking the more remote part. Bishop  
ley. Ridley, after heroic labours in British Columbia,  
has but lately entered into his rest.

vii Heroes.

But time would fail to tell of the missionary heroes of the North, some of whom are still labouring amid unspeakable loneliness, cold, privation, and hardship. They had to travel thousands of miles on snowshoes, in dog sleds, or in canoes, amid biting frosts in the winter and devouring mosquitoes in the summer. Around their names and stations may be woven a story of toil and trial, of progress and success that would suffice to vindicate the missionary and his work to any unprejudiced mind.

Amid all the good that has unquestionably been done both by the government of Canada and the C.M.S., it must be acknowledged that neither from the standpoint of civilization nor of Christianity is the condition of the Indians satisfactory. Much still remains to be done for them. With all its imperfections, however, the work of the Government and of the C.M.S. represents the best that has been done to civilize and Christianize the Indians; to compensate them for the splendid inheritance of which they have been dispossessed, and especially to atone for the wrongs inflicted

upon them by the vices and aggressions of the unscrupulous representatives of our civilization and our Christianity.

The Colonial and Continental Church Society **C. & C.C.S.** has helped to do for the whites what the C.M.S. has done for the Indians. Its original name, the Colonial Church and School Society, sufficiently indicates its purpose, to support churches and schools among struggling communities. Its work, which began in Newfoundland, has extended across the Dominion. For many years it supported a missionary in the isolated and laborious field of the Magdalen Islands. It supported schools among the small English communities scattered over the Province of Quebec, and it gave valuable assistance to the effort, through the Sabrevois Mission, to present the claims of the Reformed Church of England to our French fellow citizens, in their own tongue. Rev. H. Pataquahong Chase, hereditary chief of the Ojibway Indians, was one of its representatives in Ontario. It assisted lonely missionaries in Algoma and throughout the North West. In the mining camps of Kootenay and Klondyke it was well represented ; as also in the fishing stations of the Gulf of Georgia.

**ii Saskatchewan.**

But its most outstanding mission has been in the Diocese of Saskatchewan, and its most outstanding missionary has been Archdeacon, now Principal, Lloyd. Its work in that field will rank, in days to come, as one of the most striking ventures of faith in the mission field. It followed the British colonists, in 1903, with its ministrations, from Liverpool to Battleford, and its chaplain, Rev. George Exton Lloyd, became the Joshua of the colony, whose name has been indissolubly linked with its fortunes, in the flourishing town of Lloydminster. It made itself responsible for the scheme of Catechists known as the Saskatchewan plan, and it has the honour of having sent out sixty missionaries in one ship, and of having built sixty little churches, facetiously called "Canterbury Cathedrals," and sixty small parsonages similarly known as "Lambeth Palaces," in one summer. As long as the Canadian Church can produce such missionary agents as Principal Lloyd and the Church at home such missionary secretaries as Rev. J. D. Mullins, we may cherish the highest hopes for the future of the Church in the Dominion.

**S.P.C.K.**

The Society for Promoting Christian Knowledge has been a helper of unspeakable value in all our missionary work, from the Atlantic to the

Pacific. It is scarcely possible to open a Prayer Book on any reading desk or a Bible on any lectern in any of our churches that does not bear the imprimatur of the S.P.C.K.; and the churches are to be numbered by the hundred throughout the land that have paid off the last instalment of their building obligations by a grant from that Society, ranging from \$100 to \$500. It has assisted freely in the endowment of bishoprics and in the provision of scholarships, in our Theological Colleges. At the present time it is providing the stipends of two chaplains stationed respectively at Halifax and St. John in the winter time, and in Quebec in the summer, to meet the immigrants on their arrival and to put those who belong to the Church in touch with the clergy throughout the Dominion; and it provides in the course of the year scores of clergymen to accompany the immigrants across the Atlantic and minister to them in holy things. Its object, however, as its name indicates, is chiefly educational. It assists in the training of teachers for the schools of the Church at home and of lay-workers of every description; and in the provision of hospitals and medical supplies for the work of the Church abroad. It has an immense publishing establishment from which issue books,

pamphlets, tracts, cards and pictures for the Church at home and abroad. In a fire that occurred in its premises about a year ago over \$150,000 of stock was damaged by fire and water. It prints Prayer Books and other publications in various languages and distributes them among soldiers, sailors, prisoners, fishermen, coolies, fallen women, the blind, lunatics, and other classes of people too numerous to mention. It is even now engaged in considering a very large plan to publish a paper for Sunday Schools throughout the Empire. Its efforts have been of incalculable value in building up the Church and in binding the race together throughout the world. Founded in 1698, it is the oldest and most widely useful of all our Church societies.

**Bible Society.** The S. P. C. K. is the oldest Bible Society in existence. It does not, however, take the place of the Bible Society, properly so called. The British and Foreign Bible Society was established about a century ago for the sole purpose of circulating the Bible without note or comment. It has printed the whole Bible, the New Testament, and portions of scripture in almost all the known languages, and employs colporteurs to disseminate the oracles of God in almost every country under the sun. It has been the helpmeet of all the missionary

societies, and has borne the cost of publishing the Holy Scriptures in whole or in part for missionaries of all religious communions. Though an undenominational society, it is governed and supported, in large measure, by Churchmen. It supplies the Word of God, in their own language, to the ancient Coptic, Ethiopian, Syrian, Armenian and Slavonic churches. The S. P. G. is indebted to it for translations of part or all of the Bible in sixty languages and dialects ; and the C. M. S. for translations in over ninety ; the Universities Mission, in like manner, has had recourse to its aid for the publication of the Scriptures in the Swahili tongue. Its version list contains the whole Bible in 107 different languages ; the New Testament in 102 more ; and portions in 223 more ; it has provided versions of at least some portion of the Bible in 432 distinct forms of speech ; and including the versions of other societies, the Gospel of Christ has found its way into 530 of the world's tongues. It has greatly aided the Canadian Church by printing the Scriptures in the Cree and other Indian languages, in the translations prepared by Archdeacon Mackay and others. And it meets the varied races that are pouring into the North West, at the present time, by circulating the Scriptures among them in 60 different

**Handmaid of  
all Mission-  
ary Societies.**



languages. Its services to Christianity throughout the world have been incalculable. Its office as a unifying influence throughout the English speaking race has been beyond all price.

**Religious  
Tract Society.**

What the Bible Society has done for the Word of God, the Religious Tract Society has done for an orthodox and elevating Christian literature. Its governing body is composed, in large part, of Churchmen, as is also its list of supporters ; and it has always had clergymen of our Church in the number of its secretaries. In view of the widespread dissemination of agnostic, anti-Christian and immoral literature, it has rendered, and is rendering invaluable service to Christianity and to the world.

**London Jews'  
Society.**

Among the multitudes of immigrants who are pouring into our country there are thousands of Jews who, with the commercial instinct of their race, are settling in our large cities ; and it is not to be doubted that, with the commercial aptitudes of their race, they are bound to wield great influence in the future. The Church of Christ has a special call to present to them the Messiah who was to come, the seed of the woman, the seed of Abraham, the fulfiller of all their own sacred writings. Many of our churches have contributed their Good Friday offerings to the London Society

for Promoting Christianity Among the Jews. That Society has had a long and varied experience in that most difficult field of labour. It began a work in Montreal which has grown to considerable importance. Its experience, its missionaries and its funds would no doubt be at our disposal should it be found desirable, at any time, to establish a Jewish Mission in Toronto, Ottawa, or Winnipeg.

The men who founded and built up these great **Helpful** Societies are among the noblest and the best in **example.** our Church and Empire. They were true Christians, true Churchmen, true statesmen, wise master builders. Their work has told profoundly on the destinies of our Church, our Christianity, our Empire, our race. In continuing the work they so nobly began we can not do better than imbibe their spirit and be inspired by their example. Above all, we should draw from the same fountains of truth and life. We should fear and honour the God and Father of us all ; love and seek to glorify the same Lord and Saviour ; claim the guidance and blessing of the same Holy Spirit ; love as they did the souls for whom Christ died ; spend freely, as they did, time, treasure, and life itself for the extension of the kingdom of God and the salvation and highest welfare of the sons of men. Their hands have laid the foundations of

this house ; but we shall have the honour of bringing forth the headstone with shoutings. Grace, grace be unto it.

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### SUGGESTIVE QUESTIONS ON LESSON III.

AIM—To value what has been received, and learn to give as freely.

1. How has it come about that Canada, as a whole, is to be reckoned among Christian, and not among Pagan lands to-day ?

2. The land we call Canada now was largely Pagan a century ago. What would it be now if nobody in England had " believed in foreign missions " ?

3. How was this idea of missions to the heathen developed in the S. P. G. ?

4. What light is cast on the duty of eastern Churchmen to the West by the action of the S. P. G. in the last two centuries ?

5. In view of C. M. S. work for Canadian Indians, what is the duty laid now upon the Church

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in Canada towards them and towards the heathen beyond ?

6. Is it right that an infant should be supported by its parents ? A lad ? A youth ? A full-grown man ?

7. If a man has received support and help from home until full grown, how should he show his sense of obligation ?

8. How should Canadian Churchmen endeavour to follow the example of those who helped Canada years ago ?

9. In what way may the gifts of the Church in England have possibly been too lavish ? Where are they still needed ?

10. As Canada becomes settled, should there be more or less dependence for financial aid on the mother country ?

11. To which of the societies mentioned in this lesson is it fair and right that Canadian contributions should be given ?

## LESSON IV.

THE MISSIONARY SOCIETY AND ITS  
AUXILIARIES.

A missionary  
Force.  
i In a parish.

There is all the difference in the world between a Missionary Field and a Missionary Force. When any new district begins to be settled it is, from the nature of the case, a missionary field. The settlers are few, scattered, and generally poor. They cannot combine to call a clergyman, and they are unequal to the task of providing his stipend. As in the early days, "how can they hear without a preacher and how can they preach except they be sent?" The missionary must be sent by some extraneous authority and supported from some extraneous source. But gradually the people grow in numbers, in wealth, in liberality, in *esprit de corps*, in self-respect; they assume more and more of the burdens of self-support, until they are strong enough to bear them unaided. When, however, they have reached that point they cannot stand by and see neighbouring communi-

ties in the position in which they themselves were a few years before without doing something to help them, they at once become a missionary force. From needing help themselves they lend a helping hand to others. That is the history of nearly all the self-supporting parishes in the Church to-day.

Now what is true of parishes is equally true <sup>ii In a Dio-</sup> of dioceses. When a diocese is formed the strong <sup>cese.</sup> congregations combine to help the weak ones. Appeals are made in all the churches ; collections are taken up ; a mission fund is formed and is distributed by the Bishop and his executive committee, according to the needs of the various missions. Generally, at the outset, the independent parishes are few and the mission stations many ; the Diocesan Mission Fund does not suffice to meet the needs of the poorer districts. Help must be sought from outside, from S.P.G., or from some neighbouring diocese. But as the communities grow in numbers and in wealth, they pass one by one from missions into rectories, and the rectories at once begin to help the remaining missions. This process of development gradually transforms the Diocese from a missionary field into a missionary force. For no sooner does the diocese become self-supporting than it proceeds

to help its weaker neighbours. For those reasons the Eastern Dioceses are called independent, and the Western Dioceses constitute our Canadian Mission Field. It has, however, to be borne in mind that even the independent Dioceses are hampered by the existence of many missions within their bounds, and that naturally and rightly those missions have a first claim on their sympathy and help.

A slow process.

It is evident that the process above described is usually a slow one. The growth of communities is slow ; as is also the growth of public spirit. Nor are communities always as sensitive as individuals in questions of honour and independence ; they often cling to mission grants when they no longer need them ; they sometimes even look upon their claims as vested rights. But even when that is not the case the local needs are many and pressing. Outside help is a welcome relief even when it is not an absolute necessity. So it has come to pass that all the Eastern Dioceses received help for many years from S.P.G., some for nearly a century ; and that, within the Dioceses, some parishes have been known to have received outside help for over 80 years, and to have consumed, in this way, between \$30,000 and \$40,000 of missionary money. It

would almost seem as if some had lost the will, if they ever had the power, to help themselves. This is one of the dangers to be guarded against in the administration of missionary funds.

The Diocese of Nova Scotia was formed in **Beginnings.** 1787 ; Quebec in 1793 ; Toronto in 1839 ; Fredericton in 1845 ; Montreal in 1850 ; Huron in 1857 ; and Ontario in 1862. During all those years the Church was gradually perfecting its organization and its equipment. Churches, parish rooms, rectories, and See houses were being built ; vestries and synods, diocesan and provincial, were being formed ; new missions were being opened and appeals made and funds created for their support. But practically nothing was done for general missionary work save only occasional contributions to S.P.G., the Jews' Society and kindred objects. The formation of the Synod of the Ecclesiastical Province of Canada in 1861 brought all the Eastern Dioceses into co-operation, both for counsel and for practical action. As a result the Diocese of Algoma was formed in **Algoma.** 1873, and was adopted as the missionary field of the Province of Canada ; appeals were systematically made and contributions taken up for the support of the new diocese. It was soon found, however, that printed appeals were largely un-



fruitful, and that the Bishop of Algoma could not carry this message through the Church in person without neglecting the work of his Diocese.

**D. & F.M.S.** To remedy this state of things a Missionary Society was formed in 1883, modelled on and named after a similar organization in the Church in the United States, and Rev. C. H. Mockridge, D.D., became its first general secretary. The Canadian Church Magazine became its organ, and the Domestic and Foreign Missionary Society of the Church of England in Canada gradually accustomed Churchmen to regular appeals and contributions for outside objects and to a definite missionary responsibility. The way, however, like that of all pioneers, was not an easy one to travel; yet steady perseverance was rewarded by slow but substantial progress. The adoption of a restricted missionary field by the Canadian Church inevitably suggested the field, as described by the Lord, which is the world, and the eyes and hearts of many began to turn toward the heathen. In 1890 Rev. J. G. Waller was sent out to Japan as the first missionary of the Board of the D. and F.M.S.; he was followed by Rev. F. W. Kennedy in 1894, and by Revs. C. H. Shortt and Egerton Ryerson in 1900; and the Provinces of Shinshu and Echigo became recognized as the special field of the official missionary society of the Church.

**Foreign  
Missions  
begun.**

But the official Society was not the first to **Wycliffe Missions.** move in the matter of foreign missions. In 1888 Rev. J. Cooper Robinson felt called to offer himself as a foreign missionary ; but finding that the Society could not undertake to send him out he appealed to his fellow-members of the Wycliffe College Alumni Association. The Association at once formed a society known as Wycliffe Missions which undertook to send out Mr. Robinson to Japan as its missionary. He was followed in 1889 by Rev. J. McQueen Baldwin. Japan was chosen in this case also because it was our nearest neighbour across the Pacific Ocean, and because its political, social and religious condition made a strong appeal to missionaries the world over. In 1894 there was **Can. C.M.S.** formed an Association of the C. M. S., which sent out to China the Rev. J. R. S. Boyd as its first missionary, and Wycliffe Missions soon became included in the Canadian Church Missionary Association, called later the Canadian C. M. S. Its relation to the English Society enabled it to send missionaries into all that Society's fields, under the most favourable circumstances, and so gradually Rev. H. J. Hamilton, Rev. A. Lea, Miss Trent, Miss Young, and Miss Archer were sent to Japan ; Rev. J. R. S. Boyd and Rev. Wm. C. White to China; Rev. T. B. R. Westgate and Dr. Crawford to Africa;

Miss Louy Thomas to South America ; Miss McKim to Persia; and Rev. Dr. Gould to Palestine. As C.M.S. had many missions among the Indians in the North West its Canadian branch sent several missionaries into that field, among whom may be mentioned Rev. Mr. Marsh at Hay River, and Rev. I. O. Stringer at Herschell Island.

**Formation  
of W.A.**

The first awakenings of missionary interest in the Church found a ready response in the hearts of a few earnest Churchwomen. Following in the footsteps of their sisters in the United States, they asked to be allowed to form a Woman's Auxiliary to the D. and F.M.S. Thus in 1885 a small organization of women was formed, which, like the grain of mustard seed, has grown into a large tree, with branches in almost every parish and diocese in our Church. Its field of operations is both Canadian and Foreign. It has a complete organization, parochial, diocesan, and general, and works under a constitution sanctioned by the Board of Management of M.S.C.C.

**Provincial  
Synods,  
Canada.**

But the Province of Canada was not the whole Canadian Church, and the Diocese of Algoma and the Provinces of Shinshu and Echigo were not the whole field. The confederation of the Eastern Provinces of Canada in 1867 led to the incorporation of the North West in 1870, and of

British Columbia in 1872. The completion of the C.P.R. to the Pacific in 1886 made the Union a reality, and opened up vast fields to immigration, and as a consequence, to the missionary work of the Church. The Church in the West had **Ruperts Land.** also reached a stage of considerable development. The first Bishop of Rupert's Land was appointed in 1849, and the first Bishop of British Columbia in 1859. In 1865 Robert Machray began his re- **Archbishop Machray.** markable career, in which he presided over the formation out of his huge jurisdiction of eight separate dioceses, and became in due course Metropolitan and Primate. For the governance of this vast territory he organized the Synod of the Province of Rupert's Land, and for the training of a native clergy he established St. John's College, Winnipeg.

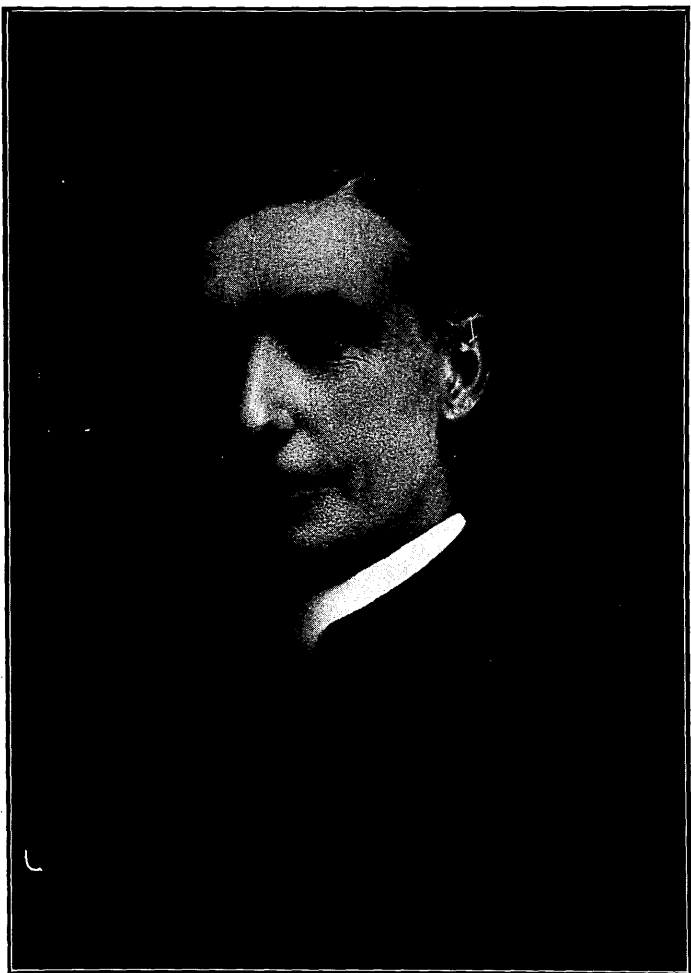
In 1890 was held the Winnipeg Conference, which **General Synod.** adopted a basis of union for the whole Church in Canada. A general Synod was formed in 1893, and the nine following years were spent in securing for the scheme the consent of Diocesan and Provincial Synods.

In September, 1902, the General Synod of the **M.S.C.C.:** Church in Canada met in the city of Montreal **i Formation.** to close, if possible, the twelve years' discussion that had prevailed on the unification of the Church. It was universally felt that a mere nominal con-

solidation, for counsel and debate, would be but of small value ; that the only consolidation worthy of the name was that which would bring the whole Church into the field of action. Here was a united body ; here were vast resources and still vaster possibilities, both in men and in money ; and here were fields of unspeakable opportunity, both at home and abroad. By an irresistible impulse, by what many felt to be the guiding Presence and the Overruling Hand of God, a canon was unanimously passed for the formation of a Missionary Society, and a man unanimously chosen to be its first General Secretary.

**ii Apportionments.**

The first meeting of the Board of Management of M.S.C.C. was held in Montreal in November, 1902, and the most important business which it transacted was the matter of the apportionments. The question was an entirely new one, and left a great deal to conjecture. Amid the protests of many and the doubts and fears of nearly all, the sum of \$73,000 was distributed, as evenly as possible, among all the Dioceses. This sum was more than double what the Church had hitherto given to extra-diocesan missions. Imagine the surprise and joy of all when the returns, at the end of the year, came within \$500 of the full amount. Since then the apportionments have been raised

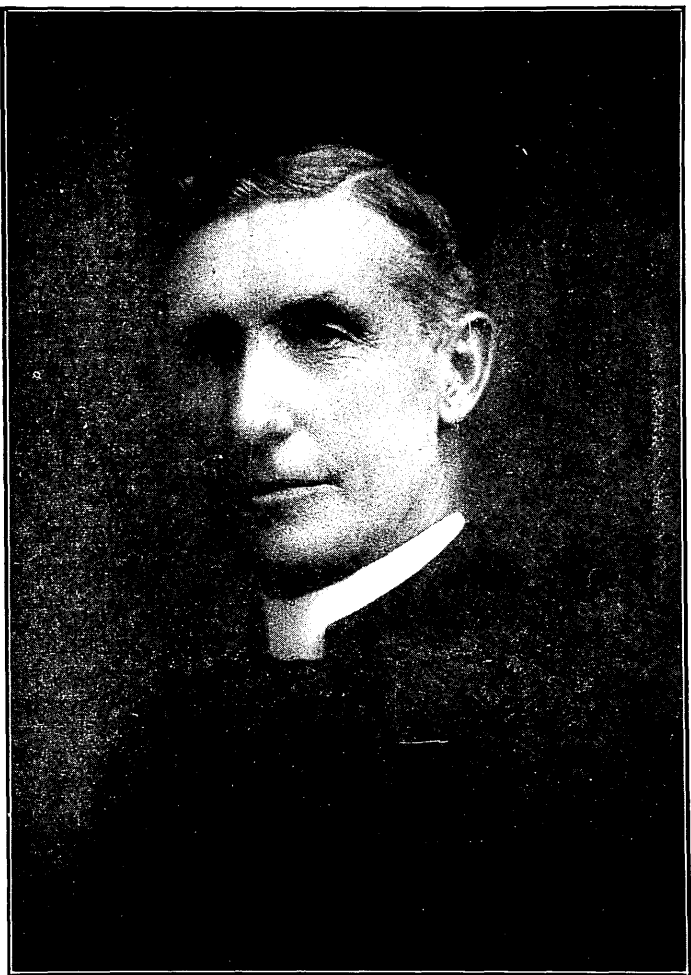


REV. CANON L. N. TUCKER, M.A., D.C.L.

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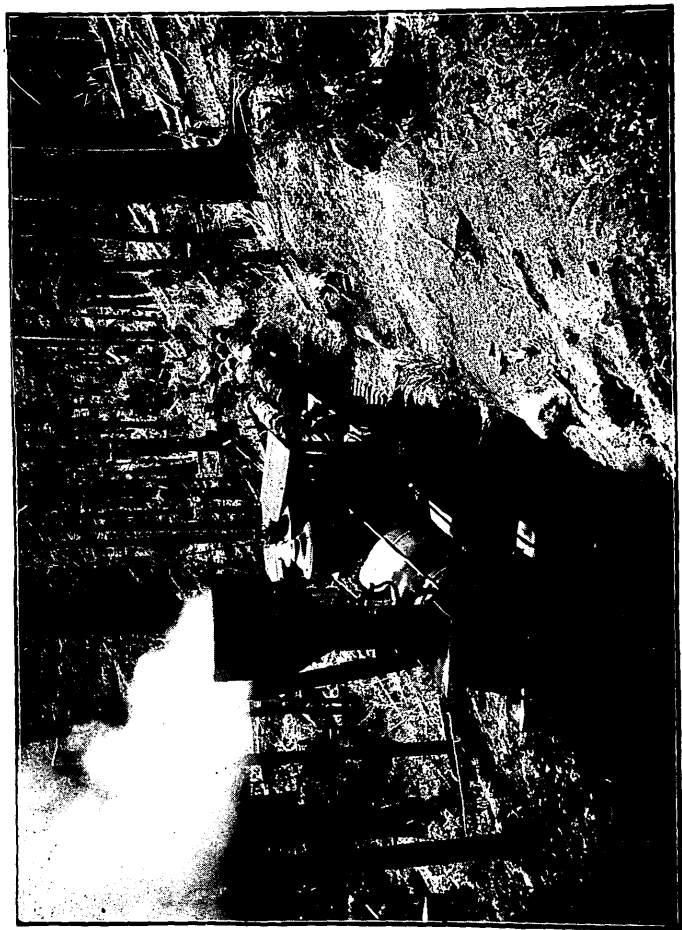
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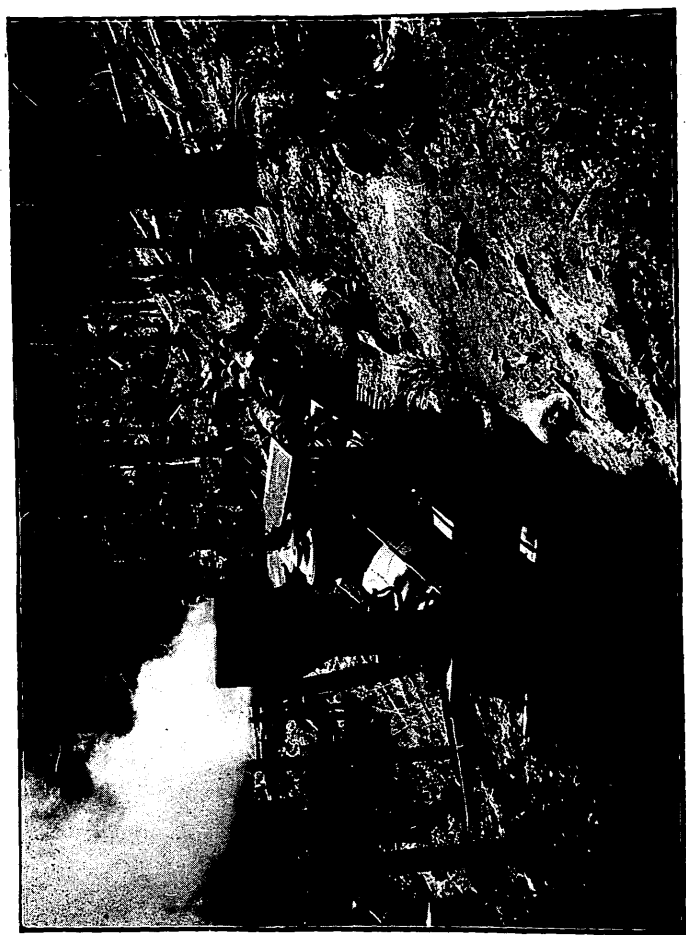


THE LUMBER TRAIN.

to \$150,000, with actual returns of \$140,000. To arrive at a basis for the foreign work the incomes of the D. and F.M.S. and of the C.C.M.S. were added together, and were found to be about \$20,000, in a ratio of 7 to 13. Hence to allay the suspicions that were then rife the proportion was fixed at 1 to 2 as regards the relations of the Foreign to the Canadian Field, and almost 1 to 2 as regards the relations of the foreign sections of the work. And though these proportions have ceased to be present in the mind, the problems have generally been worked out on those lines.

The next important question taken up by the Board was the relations between the D. and F.M.S. and the C.C.M.S. In private conference a basis of union was arrived at that, owing to the good hand of our God upon us, satisfied all sections of the Board and, on its adoption in London in the spring of 1904, the meeting united in singing the Doxology. This union has worked harmoniously, and has paved the way for the complete unification of the Church in its missionary work, and the unspeakable blessings that must flow therefrom. The C.C.M.S. missionaries have been taken over by the Board of Management of M.S.C.C. and their expenses paid from the apportionments; and the Society now exists only for

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Can. C.M.S.



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iii Relation to  
Can. C.M.S.

the purpose of administering trust funds and of introducing Canadian missionaries into C.M.S. fields. And results that would scarcely have been thought possible at the time have come to pass. A Diocese has been established in Honan, China, and a Bishop consecrated for the same ; the consolidation of our work in Japan has been practically agreed upon on the basis of the creation of a Diocese and the appointment of a Canadian Bishop ; and it has been practically decided to adopt a Canadian field in India, to be placed under one of the local Bishops. With such incentives there is every reason to believe that our Foreign work in the field and its support at home will advance by leaps and bounds. There is food for grateful reflection in the fact that M.S.C.C., since its formation in 1902, has sent half a million dollars into the Canadian Field, and a quarter of a million into the Foreign Field.

iv Relation  
to W.A.

Then the relations of M.S.C.C. with the W.A. were taken up and placed on a basis that would produce harmonious action. A constitution was submitted by the W.A. which was adopted, practically in its entirety, by the Board of Management of M.S.C.C., by which the W. A. are allowed wide freedom of action and all likelihood of friction between the two organizations is practically

removed. Under its new constitution the W.A. have extended their organization throughout Canada. There are now 39,000 members, and this number is still rapidly on the increase. They support three missionaries in China, one in India, four in Japan, one in Korea, and about two dozen in Canada. In the annual statement for 1909-1910 they report an expenditure of \$15,760.55 on Canadian Missions; \$13,653.75 on Foreign Missions; \$10,561.51 on other missionary objects; and \$22,399.76 on bales, church, hospital, and other furnishings. It may not be amiss to mention here the names of those ladies who, in 1885, took the first step towards the formation of the Auxiliary. They are Mrs. Tilton, who for 25 years was its honoured and trusted president; Mrs. Muckleston, Mrs. Pollard, Mrs. Forrest, Mrs. Cunningham Stewart, Mrs. Bell and Mrs. Matheson. It was said by them of old time, as the height of prosperity and success, that one should become a thousand. In this case one has become five thousand; or seven have become 39,000.

#### MISSIONARY MOVEMENTS.

It is frequently forgotten in missionary appeals <sup>S.V.M.</sup> that men are of more importance than money. This fact has been kept prominently before the

Christian public by the Student Volunteer Movement, an organization which originated some twenty years ago. Its appeal has been for men and for the best trained and equipped men from our colleges and churches. It set out upon its course bearing aloft the standard of "The Evangelization of the World in this Generation." This was startling enough to those who had grown accustomed to look upon the task as one that might be achieved, but only at the end of many centuries. But when the appeal of the world's need was made to the chivalry of the students of two continents it came to pass that young men and women volunteered by hundreds to serve Christ in the Foreign Field. In many cases missionary societies were embarrassed by the number of offers for service, for the movement made its appeal to Christian students of every denomination. Some 5,000 applicants have already been accepted and sent out under the auspices of some missionary society. As has been often said, it is a movement, not an organization; it simply arouses and arrests the attention of students, gives them valuable directions and then introduces them to the missionary society of the church to which they belong. Under the leadership of Mr. John R. Mott scarcely any

limits can be assigned to the developments of the movement. It is gratifying to Canadian Churchmen to know that, according to Mr. Mott, one of their institutions, Wycliffe College, has been, in proportion to the number of its students, the greatest recruiting centre for missionaries in all the colleges of the world.

But the call of Christ was not originally given **Y.P.M.M.** only to students. It reaches farther and touches all classes of people. On this fact is based the appeal of the Young People's Missionary Movement. It goes into the homes and the Sunday Schools and the Young People's Societies of the churches and presents to them the call of Christ and of the world. It is only natural under such circumstances that the movement should be mainly educational. It aims at training leaders of Missionary Institutes and Mission Study Classes. It recognizes the fact that deep and abiding interest can only spring from wide and certain knowledge. On that basis it has organized and conducted Mission Study Classes wherever it has found an opening, and it has produced and published a literature that is unique in the history of education. It has treated all sorts of missionary topics—countries, biographies, and special missionary problems—and it has treated them from the standpoint of the scientific educator. It has secured



the production of text books at the hands of the most competent writers, and has published a small library of a dozen standard works bearing on the subject treated in the text book. It sells the text book for 50 cents and the library for \$5.00, and it does all its work of publication and education in conjunction with and under the guidance of the Mission Boards of the various churches. It also is a movement, not an organization. It limits its work to the giving of inspiration and instruction ; and it leaves the results to be reaped by the churches themselves. It is international as well as interdenominational ; but it has a Canadian Executive that is responsible for the whole work of the movement, in so far as it affects Canada. It conducts inspiring and successful conferences at Whitby, Ontario, Woodstock, Ontario, and Knowlton, P.Q., and institutes in nearly all the principal towns of Ontario. And its policy has been abundantly justified by the results ; for apart from or arising out of the instruction it has imparted there are hundreds, if not thousands, of young people in North America who are nursing the hope of being able to go forth as foreign missionaries, when the opportunity arises.

**L.M.M.**

The S.V.M. and the Y.P.M.M. have practically solved the question of men. The Laymen's Mis-

sionary Movement is now grappling with the question of finance. It seeks to place on all who remain at home the responsibility of providing for the support of all who are called to go abroad as missionaries. This also is a movement, not an organization. It trains and sends forth no missionaries. It raises and expends no money. It simply shakes the tree and allows the churches to gather up the fruit. It also is international and interdenominational, with a Canadian Executive controlling and directing the work in Canada. It appeals specially to men, who, of all classes, have been the most neglectful of their missionary obligation ; it seeks to reach them at suppers for men only, which have met with a gratifying measure of success ; and it aims at placing the whole question of missionary finance on a sound business basis. It has sought to estimate the need of the world, in terms of men and money, and then to rouse the church to supply what is needed for the actual evangelization of the world in the space of a lifetime. Its calculations, which may be more or less defective, have at least the merit of being concrete and practical and of presenting a very strong appeal to the minds of ordinary business men. Its special call is for a trebling of the present missionary force in the field, and of the

income of all the missionary societies. It advocates the formation of a men's missionary committee in every parish ; the personal canvass by this committee of all the members of the congregation ; and the systematic weekly offering through the duplex envelopes. Commonsense teaches that this must be the best method, and experience has found out that, wherever it has been tried, it has proved to be most successful. For the last three years hundreds of men's meetings have been held at banquets or suppers, in basements of churches, parish rooms and town halls, and many thousands of men have been reached by the appeal of the L.M.M. As a result the income of all missionary societies has been largely increased, and apart from financial considerations, nothing but good can come from an effort to fill the minds and hearts of the men of our day with the highest thoughts of our duty to God and to the Church, to the nation and to the world.

#### THE PRAYER AND STUDY UNION.

Now all the considerations that have found expression in this lesson are brought, as it were, to a focus in the Missionary Prayer and Study Union. It is a purely Church organization, sanctioned in October, 1910, by the Board of Man-

agement of M.S.C.C., which will glean for the Church ears of corn that might otherwise be lost. It seeks to form a branch that will bring forth fruit in every parish. As its name indicates, it puts things in their right order. The spirit of the Gospel and Church of Jesus Christ is essentially missionary. That spirit can only be imparted and nourished by the habit of prayer, of personal and united intercession ; and it can only become strong and energetic when it rests on a basis of varied and accurate information. The Union has already issued a Cycle of Prayer. It has printed this little text book. It has organized its first Summer School. It should send forth into many of our parishes leaders, inspired, instructed, strengthened, to conduct Mission Study Classes. It should attempt the formation of a branch or chapter of the Union in all the parishes and Missions of our Church. To this end it should seek the co-operation of the bishops and clergy, the Synods and other assemblies of the Church. It should assist M.S.C.C. in the dissemination, throughout the land, of an inspiring and informing missionary literature. And it will perform one of its most useful functions if it brings home to all the members of our Church, as we have sought to do in this lesson, a knowledge of the varied equipment that we have at our

disposal for the varied and important work that lies before us as a Church.

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#### SUGGESTIVE QUESTIONS ON LESSON IV.

AIM :—To acquire a knowledge of our equipment for the work before us.

1. When should any church begin missionary work ?
2. When may a church be said to cease to be a Mission and become a missionary force ?
3. What seem to you to mark the most important stages in the development of the missionary undertakings of the Canadian Church ?
4. Does the story of our Church in Canada show that the sending out of missionaries to foreign countries has been a loss or a gain to the Church at home ?
5. When we have such complete missionary organization, what is the need of the S. V. M. U. ? The Y. P. M. M. ? The L. M. M. ?
6. How may the missionary Prayer and Study Union help all the missionary organizations in your parish ?

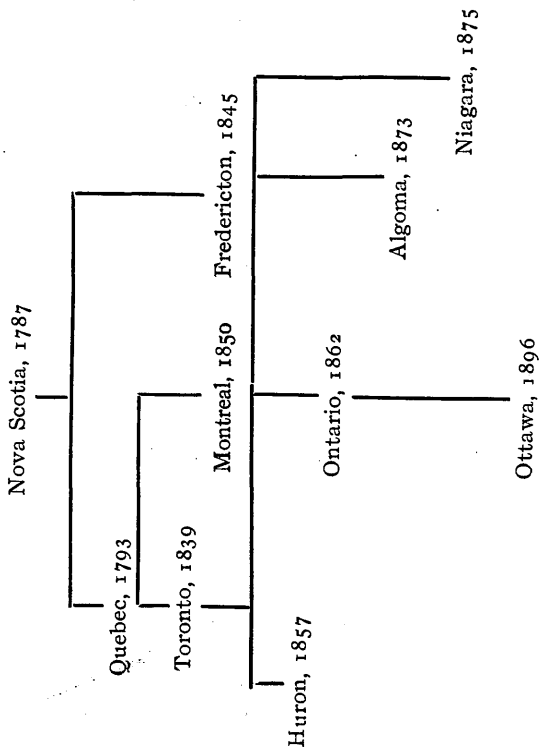
## LESSON V.

## THE CHURCH IN EASTERN CANADA.

The resources of the Church for missionary **Needs and Resources.** purposes, both in men and in money, are to be found mainly in Eastern Canada ; the needs, for some years to come, will be mainly felt in the West. A consideration of those resources and of those needs may now engage our attention—the resources in this lesson, the needs in the next. This will afford some useful instruction in the history of our Church and country.

It may be said in passing that Church people **Paucity of material.** have been very slow to collect and store up the facts regarding the origins of the Church in the older parts of Canada. Absorption in daily toil, and perhaps a slight want of literary faculty, have been accountable for this. Those facts are not only important, as forming part of the life and as explaining the present condition of the Church, but they are intensely interesting as illustrating an era that has passed away and as containing the life-story of the men who have been the

## PROVINCE OF CANADA

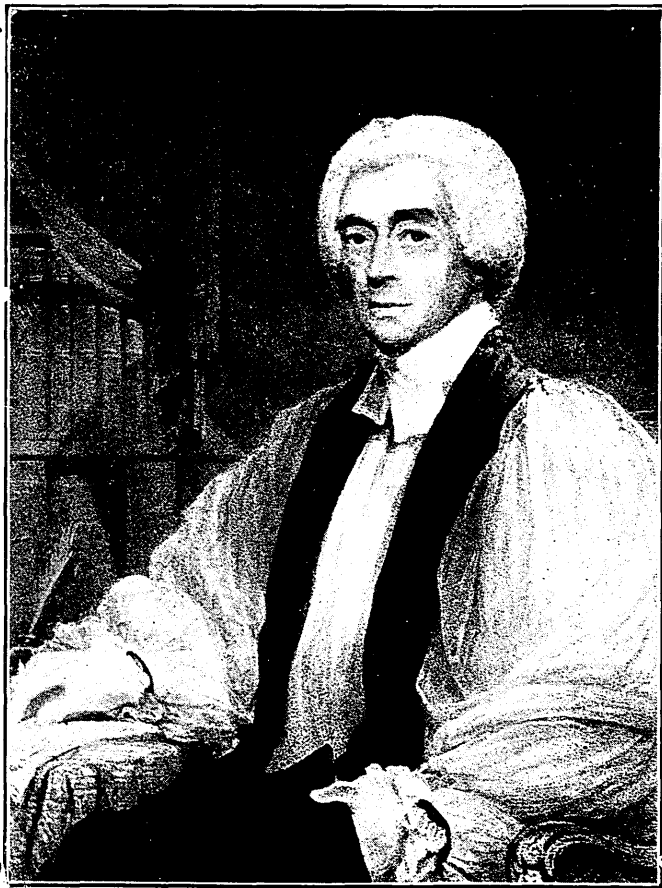


fathers and founders of our spiritual Zion, the heroes and saints of their day and generation. The data at our disposal are only fragmentary, and are not to be met with in any easily accessible form. A worthy history of the Church of England in Canada is still to be written.

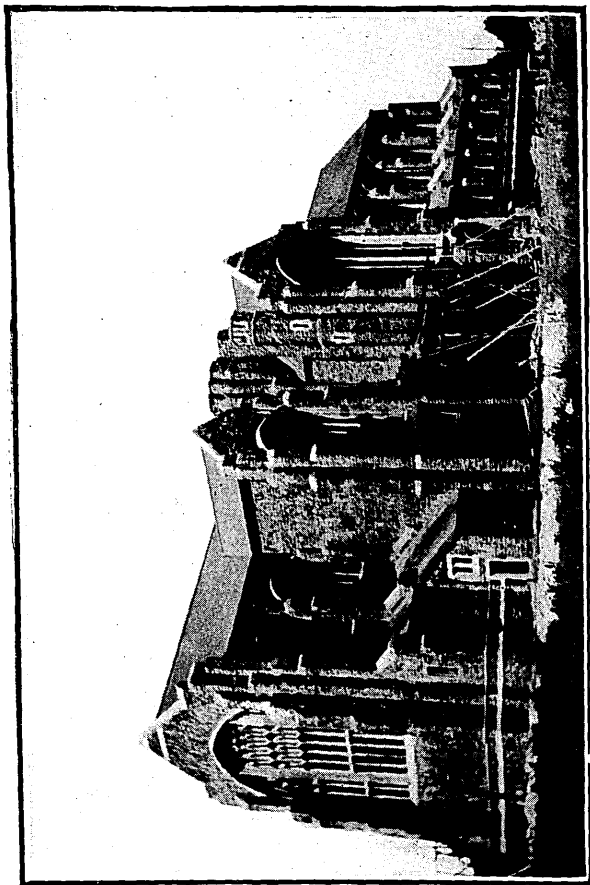
The region covered by the Diocese of Nova Scotia is remarkable in many ways. It was one of the first lands discovered in America, having been visited by Cabot in 1497, five years after the first voyage of Columbus. It contains the oldest settlement in Canada, if not in America, Port Royal, now Annapolis, founded by the French in 1604, four years before the foundation of Quebec. It was finally ceded to England in 1713. Its possibilities of future development are very great, owing to its many and excellent harbours, its healthy climate, its coal and iron mines, its fruit, especially its apples, of which nearly a million barrels are exported annually, its rich soil and its fisheries, which employ 40,000 men. It is only a question of time when a large volume of immigration will be directed to its shores and its material wealth will be indefinitely increased. It has also been the scene of the labours of the first clergy of our Church in Canada. St. Paul's, Halifax, founded in 1749, is the oldest for our Canadian



churches, and the material of the fabric was brought, at that early date, from Boston. Its early clergy were uncommonly able and devoted men, and their experiences were, in some respects, unique—a clergyman having read the service for the Visitation of the Sick at the bedside of a Roman Catholic priest and the Burial Service at his grave ; and, in many places, large numbers of dissenters having joined the Church in a body. Bishop Inglis, consecrated in 1787, was the first Bishop of Nova Scotia and the first Canadian and Colonial Bishop. King's College, Windsor, is the oldest Church University, outside the British Islands ; and has been honourably distinguished for its work in training a native ministry, 75% of the clergy of the Dioceses of Nova Scotia and Fredericton having passed through its class rooms. After 150 years of greater or less dependence on outside help the Diocese has now become entirely self-supporting. It has a beautiful cathedral, on a commanding site in Halifax ; an efficient University and Theological College ; flourishing church schools for boys and for girls ; a strong sustentation fund ; and an admirable diocesan organization. It can now suffice for all its own local needs. From a missionary point of view much may be anticipated from the Diocese of Nova Scotia.



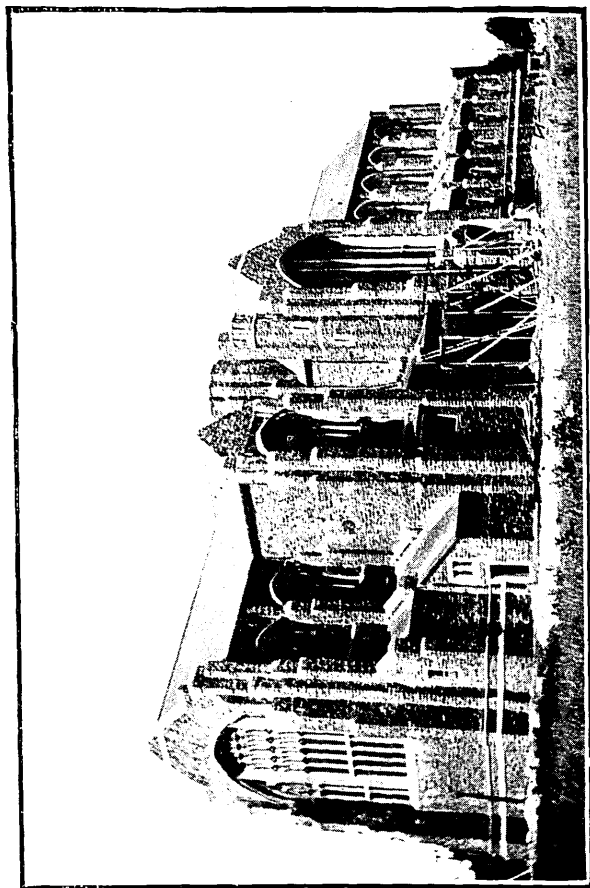
RIGHT REV. CHAS. INGLIS, D.D., FIRST BISHOP OF NOVA SCOTIA.



ALL SAINTS' CATHEDRAL, HALIFAX, N.S.

It has been the first Diocese in Canada to accept its world-wide obligation, having adopted by resolution of Synod the basis laid down by the Laymen's Missionary Movement. This for some time must remain an ideal, but it cannot fail to have a stimulating effect on all the missionary work of the Diocese.

The work in the Diocese of Fredericton is **Fredericton**. similar to that in Nova Scotia, though present conditions may perhaps be less favourable and the outlook less hopeful. The climate is severe, the winters are long, and the locality is not, in some respects, the most highly favoured in the land. But it possesses excellent harbours, which are becoming winter ports of the Dominion, abundance of timber and coal and large areas of land that produces wheat and grain of the best quality. These outward conditions are favourable to the production of a hardy, thrifty, industrious and moral class of men, and that is the best contribution that can be made to the future of the nation. The first visit paid by a clergyman to the district was that by Rev. T. Wood, of Annapolis, in 1769. The first regular and continuous work was undertaken, at the coming of the Loyalists, in 1783, by the clergy who accompanied them. Set apart as a separate Diocese



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in 1845, it flourished for 47 years under the distinguished episcopate of Bishop Medley, by whom the beautiful cathedral at Fredericton was erected.

It shows good promise of becoming a source of strength to the missionary cause. Though somewhat disconcerting to the Bishop, the Diocese is supplying a constant stream of missionaries to our Canadian Field, by the removal of its clergy to what they feel, perhaps mistakenly, to be more hopeful fields in the West.

**Quebec.**

The strength and growth of the Church in the Diocese of Quebec have been paralyzed by the presence of an overwhelming French population within its bounds. Small and scattered English communities have been hard pressed to save themselves from absorption or extinction. Their position has been like that of small garrisons isolated in the midst of a foreign country. The Church population is less than 25,000, and even in the city of Quebec it is extremely small. All, however, that could be done by unity, organization, and enthusiasm; has been accomplished. A system of finance has been adopted that has become known the world over as the Quebec plan. A system of parochial endowments has been carried out that has gone far to counteract the effects of paucity of numbers and isolation.

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Pressure from outside has driven both clergy and people closer together, in greater unity, greater liberality, and more intelligent attachment to the Church, with the result that, at the inception of M.S.C.C., Quebec was taken as a model, and that honourable position it has retained ever since. Its apportionment has always been above the normal level, and it has scarcely ever failed to raise it. Thus it has proved to be not only a model but a great inspiration to the stronger and wealthier Dioceses. From the University of Bishop's College, Lennoxville, the clergy of the Diocese are recruited, and yet, with characteristic unselfishness, it applied its Pan-Anglican Thank-offering to the training at this college, from among its students, of young men for the West. There is room in the Church for a variety of gifts. The gift which has fallen to the lot of Quebec, in the midst of weakness and discouragement, has been that of leadership and inspiration to the rest of the Canadian Church; and the scripture has been fulfilled which saith, "a little child shall lead them." The work of the Church began here with the capture of Quebec in 1759. In 1793 the Diocese was founded under the first Bishop Mountain, a man of apostolic zeal and devotion. Among a self-denying and devoted



clergy the heroic missionaries in the Magdalen Islands and on the coast of Labrador deserve honourable mention. The endowments of the Diocese amount to nearly a million dollars.

**Montreal.**

The work in the Diocese of Montreal began in 1783, in Sorel, in 1789 in Montreal, and in Philipsburg and neighbourhood about the beginning of the 18th century. The first bishop was appointed in 1850 in the person of the Right Rev. Francis Fulford. The supplies of clergymen are obtained chiefly from the Montreal Theological College, which is in excellent working order. There is a Church school for girls at Dunham and the Sabrevois College trains boys and girls in the French language. The conditions here are very similar to those in Quebec. In large portions of the Diocese the English communities are small and widely scattered, and the problem of reaching them with the services of the Church is extremely difficult, involving expense to the Church and discouragements to both clergy and congregations. These hard conditions, however, have been greatly mitigated by the presence in the See city, which is the commercial metropolis of the Dominion, of Churchmen of large means and of great liberality. Their first care must always be their needy brethren at their own doors ; but much more may be ex-

pected from the Diocese when wealthy Churchmen fully realize the larger claims of the West and of the world. This would only be in keeping with the traditions of the diocese.

As a separate jurisdiction Ottawa only dates **Ottawa.** back to 1896, when it was set apart under its first Bishop the Right Rev. Charles Hamilton. Before that, however, a splendid missionary work had been done, in that historic region of the lumberman called the Ottawa Valley, and the Church has developed remarkable vitality in the capital of the country. And since that date great progress has been made in strengthening the weak places, in building churches, in creating or increasing endowments, and generally in developing the element of self-help. The weak missions, properly so-called, are now comparatively few, and every year adds to the strength of the Diocese. The increase in missionary offerings has been steady and continuous. In 1903 the churches of the city scarcely hoped to be able to raise \$2,500 for M. S. C. C. ; now they easily raise double that amount. The L. M. M. has brought out a few prominent laymen as earnest advocates of missions and more method and better organization have been introduced into many of the parishes. In some cases the increase in missionary offerings has

been fivefold and the blessing on the donors has been a hundredfold. And the success of the past is only a pledge of still greater things to come.

**Ontario.**

The Diocese of Ontario covers some of the most historic and beautiful spots in the Province, among which may be mentioned the Thousand Islands, which are celebrated the world over ; Adolphustown, where the U. E. Loyalists landed in 1783, and where a beautiful church has been erected to their memory ; and Kingston, where the first Church services were held in Ontario, noted as a military centre under British as well as under French rule. The Diocese was founded in 1862, and its first Bishop was the Right Rev. J. Travers Lewis, D.D., LL.D. It stands almost alone in the success with which it has met its apportionments, the earnest work of the Bishop and many of the clergy having been admirably supported by the former Treasurer of the Diocese, the late R. V. Rogers, Esq., K.C. But the Diocese contains also some of the poorest parts of the province where missionary work is as greatly needed as in most parts of the West. It contains also beautiful and prosperous districts where, owing to the neglect of the past, the Church has been practically obliterated. This contains a solemn lesson to us in regard to our dealings with the West to-day. Apathy and illiberality on our

part, at this juncture, may entail irreparable loss over vast areas that might be made strongholds of the Church.

Toronto, formed into a Diocese in 1839, <sup>Toronto.</sup> has long been looked upon as the banner Diocese of our Church. Its population, wealth, liberality and enterprise have won for it this premier position. It has the two largest Theological Colleges in Canada, the one, part of a Church University, the other, free from all official connections. It has, besides, excellent Church institutions, and possesses all the machinery necessary for the expression of its most vigorous life. And it is inspired by a glorious history extending over a century, and will always remain distinguished for the life and episcopate of John Strachan, first Bishop of Toronto. As might be expected, it has been marked by an aggressive missionary spirit, and our missionaries in the Foreign Field are nearly all from one or other of its Theological Colleges. When the Laymen's Missionary Movement appeared on the scene it had a wide and immediate success in Toronto. Some of the churches doubled their missionary offerings, one congregation even increasing theirs fivefold. But there is still large room for improve-

ment when we consider that six churches in the city raised two-thirds of the whole Diocesan apportionment.

Now the Diocese of Toronto is, in some respects, our banner Diocese. It is here that the advance has been most marked. It is here that the L.M.M. has done its most effective work. It is here that the largest contributions have been secured, and yet only the fringe of the Diocese has been touched. If the spirit that animates some of the churches should become general, there is no reason why Toronto should not raise a sum equal to the present income of M.S.C.C.; and if the other Dioceses keep pace with Toronto there is no reason why the Canadian Church should not raise an apportionment of half a million. This is a result to which we may confidently look in the near future; for any lesser sum is scarcely worthy either of the Church or of the object.

#### Niagara.

The Diocese of Niagara formed in 1875 under the Right Rev. Thomas Brock Fuller, D.D., D.C.L., covers a highly favoured region. It is rich in historical associations. The Falls of Niagara early challenged the admiration of the world and Queenston Heights are crowned by a monument to the memory of General Brock. It is also rich in all kinds of material wealth. It

grows grain in abundance. Its fruit enjoys world-wide celebrity. Its waterpower is supplying light and power to Western Ontario ; while Hamilton is one of the great manufacturing centres of the Dominion. Little more need be said to set forth the value of this district as a missionary asset. The Diocese is comparatively small, compact and easily worked. It has some strong centres like Hamilton, St. Catharines, Guelph, and Oakville, and but few places that need much outside help. Steady persevering effort will further develop the work so well begun, and make it one of the strong pillars of the fabric of our Church in the Dominion.

Huron is one of the largest and most important **Huron.** Dioceses in the Dominion. It was set apart as a Diocese in 1857 under Bishop Cronyn. Its apparent disabilities are, in reality, a great source of strength. It has no large and wealthy city like Montreal and Toronto, but, on the other hand, it has a large number of strong centres like London, Windsor, Chatham, Sarnia, St. Thomas, Woodstock, Stratford, and Owen Sound. The result is that it has developed a vigorous spirit of self-reliance in the country parishes and a strong *esprit de corps* throughout the Diocese. As in the rest of Ontario, the rural districts have

been undergoing a process of transformation ; as young men migrate into the West those who remain enlarge their holdings ; so that while the rural population may decrease the average wealth is increasing ; the missions needing help show a tendency to diminish in number, while the self-supporting parishes increase in strength. Thus everything tends in the direction of self-reliance and self-help. Huron College has been for nearly half a century the training school for the clergy of the Diocese, and is abundantly able to do much better work still if it should meet with more adequate support. The result has been that the Diocese has risen to a unique position as the " Mother of Bishops," for apart from its own distinguished line of chief pastors—Cronyn, Hellmuth, Baldwin, Williams—who were at one time presbyters in the Diocese, it has furnished no less than nine bishops to the Canadian Church—McLean, Sweatman, Fauquier, Sullivan, DuMoulin, Carmichael, Mills, and Farthing. This affords an admirable illustration of the value of the principle of self-reliance and self-development, which always carries with it a capacity for the widest influence. The natural inference is that such a Diocese would take a leading part not only in the support of missionaries

but in the development of the spirit and organization of missions. One of the outstanding features of Bishop Baldwin's ministry was the creation and promotion of the missionary spirit ; and in the consolidation of the Canadian Church and in the formation of M. S. C. C. Huron laymen took a leading part, resulting in a rich missionary harvest both in men and in money. Among its representatives in the Mission Field may be mentioned Bishop Stringer, first as missionary at Herschell Island and then as Bishop of Yukon ; Rev. J. Cooper Robinson, our first missionary in Japan ; Rev. T. B. R. Westgate, and Dr. Crawford, our valued missionaries in East Africa, and Rev. Canon Gould, for many years our missionary in the Holy Land, and now the efficient General Secretary of M.S.C.C. And the capabilities of this great Diocese have by no means been tested to the full.

As we review this whole field the following **Summary.** points claim special attention. 1. Every parish must rise, in some measure, to a sense of its missionary obligation. Only thus can we properly speak of united effort and only thus can we hope to reap a full harvest. 2. The rank and file of the clergy must be seized with the supreme importance of the Church's mission to the world. As a con-



sequence they must furnish themselves with a full measure of information on missionary subjects and, out of the abundance of their stores, give interesting and inspiring instruction to their people. They must do this as an essential part of their daily ministrations. Missionary deputations will then take their proper place as only subsidiary agencies. 3. To make this ministry of instruction fruitful, in the highest degree, they must introduce more method and thoroughness in what has been called the follow-up work. Every member of the Church must be given an opportunity of making his contribution to the cause and of making it systematically in weekly or monthly instalments. 4. The laity must be impressed not only with the importance and urgency but also with the magnitude of the task. Then the regulation dollar will swell into ten dollars, the ten into a hundred, and the hundred into a thousand or many thousands. 5. To this end the great need is for information. A continuous stream or flood of interesting and up-to-date intelligence should be continually flowing into the homes of our people. Attractive literature should be circulated broadcast. Mission study classes should be organized in every parish. Summer schools and institutes should be held at frequent

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intervals throughout the land. Thus the Missionary Prayer and Study Union, from which all these developments must flow, becomes an agency of inestimable value. And its first summer school should mark a real turning point in the history of our Church. 6. This process of education and expansion will gradually extend till it reaches the whole Church. The call that produces the money will also produce the men, and the Church, by its own efforts and sacrifices, will bring about the answer to its own oft-repeated prayer, "Thy kingdom come, Thy will be done on earth, as it is in heaven."

## SUGGESTIVE QUESTIONS ON LESSON V.

AIM—To understand the responsibilities of the East.

1. Which part of Canada may fairly be expected to help the other? Why?
2. Explain what is meant by the term "Diocesan Missions".
3. Is it likely that any Diocese will cease to need any "Diocesan Missions" of its own?
4. Why should not each Diocese confine its efforts to its own Diocesan Missions until these are no longer needed?
5. What would have been the result to Canada if the Church in England had followed this policy? Or the Church in Jerusalem?
6. What seems to you the greatest need of the Church in Eastern Canada?
7. What are its best resources? Place them in what seems to you the order of their value.
8. How is the Church to be fully aroused to its responsibilities?
9. What are you doing to make this work effective?

## LESSON VI.

## THE CHURCH IN WESTERN CANADA.

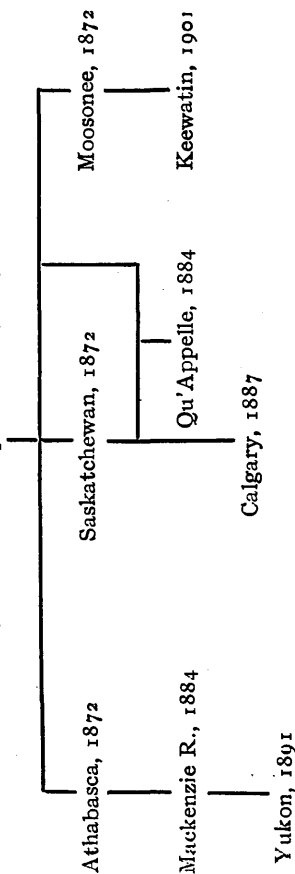
In Lesson V. we passed the Eastern Dioceses in review for the purpose of tracing their history and of estimating their present needs and the help they may bring to the missionary cause. In this lesson we shall make a similar survey of the Western Dioceses with a view to finding out their equipment for the work that lies before them and the pressing needs by which they are beset, that we may be able to hear the Call of the West.

The name of Algoma has become very dear to many in Eastern Canada through the devoted labours of its first two bishops, Fauquier and Sullivan, who became practically martyrs to the work of the Diocese ; the altogether insufficient help that was given them to meet their overwhelming needs having brought them to premature graves.

Difficult as is the task of the present Bishop, he is at least cheered by the sense that the Church is alive to his needs and by the hope that, at no distant date,

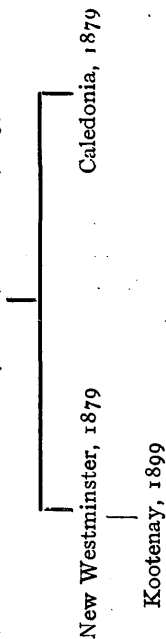
## PROVINCE OF RUPERT'S LAND

Diocese of Rupert's Land, 1849



## PROVINCE OF BRITISH COLUMBIA

Diocese of (British) Columbia, 1859



his Diocese will be in a comparatively easy position. An impressive missionary lesson lies here on the surface. The character of our bishops and missionaries is the best asset any Diocese can have, and the memory of their heroism and devotion its best endowment. In this it may truly be said that the Canadian Church has given of its best to the Mission Field. But it would be better and wiser to give them adequate support while they live than to write eulogiums to their memory after they are gone.

For many years the Indian tribes and the few <sup>ii Early</sup> white people scattered along the shores of Lake <sup>work.</sup> Huron and Lake Superior had been ministered to, in a desultory way, by the Diocese of Toronto, of which this vast region formed a part. As far back as 1830, Archdeacon McMurray opened a mission at Garden River, near Sault Ste. Marie, and this beginning was followed up by Rev. Dr. F. A. O'Meara, who translated the Bible into Ojibway. In 1868 Rev. E. F. Wilson originated a work that resulted in the formation of the Algoma Shingwauk Home for Indian boys, and the Wawanosh Home for Indian girls. These have been widely known for more than a generation, and their appeal has always been specially felt by the children of our Sunday Schools.

**iii Formation** In 1873 the Bishopric of Toronto was relieved of the Northern part of its jurisdiction by setting apart as a separate Diocese this vast district of 600 by 150 miles. The S. P. G., the S. P. C. K., and the C. and C. C. S. each guaranteed £1,000 a year to help and the Canadian Church began its first attempt at supporting a missionary Diocese.

**iv Later Development.** Railways were then in contemplation that promised to open up new districts and add greatly to the population. Thus the call of Algoma which, at the outset, was one of sheer necessity, has become one of abounding promise. The inrush of miners and settlers into its Northeastern part has placed a strain on the Diocese utterly beyond its power. But it is no longer the case of a few, poor, scattered settlers without roads and without future. It is Cobalt and Gowganda ; it is Sault Ste. Marie and the twin cities of Port Arthur and Fort William. There will, no doubt, always be poor and dependent districts that will need the nursing care of the Church ; but there is every reason to hope that at no distant date, the Diocese will not only be able to supply its own needs, but also to help in the larger work of the Church. When Bishop Fauquier came there were but 7 clergy and 19 churches. There are now about 40 parsonages and 100 churches, a commodious See House, about a



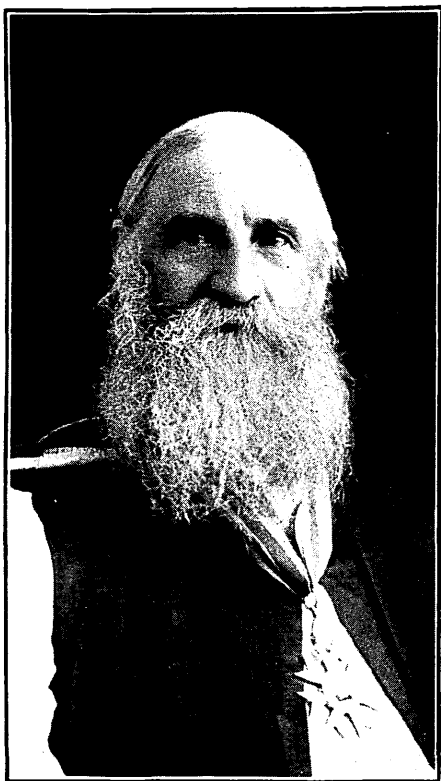
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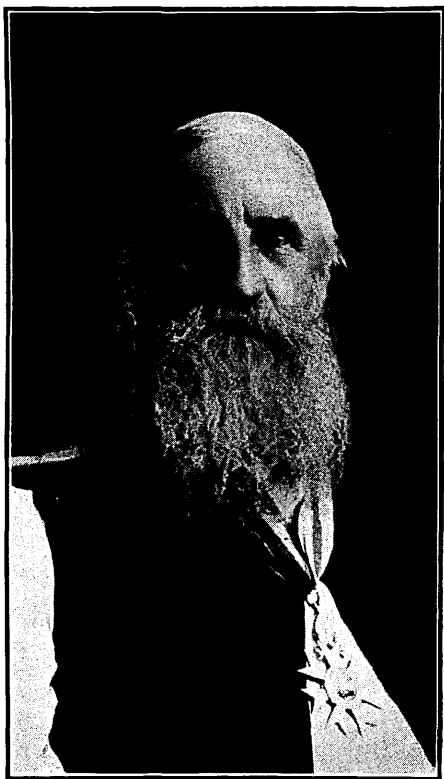


MOST REV. R. MACHRAY, D.D.

dozen self-supporting parishes, and endowments to the value of \$150,000.

We have dealt with the Eastern Dioceses of **Rupert's Land.** Canada and with Algoma. All the rest of Canada, as far West as the Rocky Mountains, was originally included in the Diocese of Rupert's Land.

Its first missionary, Rev. John West, began work among the Indians on the Red River in 1820. It contains the first Indian missions established in the West. It has been the parent of eight other Dioceses, **A Parent Diocese.** and here in 1890 the General Synod was formed. The first Primate of all Canada, Archbishop Machray was the second Bishop of this Diocese. Its name perpetuates the memory of the services rendered by the first governor of the Hudson's Bay Company. It was the scene of the first attempts at settlement in 1811, when Lord Selkirk planted a little colony on the banks of the Red River. The first Bishop, the Right Rev. D. Anderson, came in 1849, and the first churches were established here, which have become the parents of the vast system of the ecclesiastical Province of Rupert's Land. Here, too, under the auspices of the Church, were instituted the first schools which have become the parents of the efficient educational system of the West. From this **A centre for the West** centre has radiated far and wide a missionary



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propaganda that has spread along all the rivers to the Arctic Ocean, and over the mountains into the basin of the Yukon. Here, too, the wonderful fertility of the West has received its first practical demonstration. Here, too, the lure of the farther West is having a powerful effect, in producing extensive migrations and consequent decrease of population in many places. Here, too, the presence of a large foreign population is raising serious questions as to language, education, politics, moral and social reform, the solution of which is not yet clearly seen.

It was eminently fitting that this Diocese should be the first in the West to become self-supporting. This marks one clear stage in the development of the Church in our Canadian Mission Field.

The problems immediately pressing upon the Archbishop of Rupert's Land are the supply of men for vacant missions in his Diocese, the erection of a suitable cathedral, and the closer connection of St. John's Theological College with the Provincial University.

**Moosonee.**

In 1872 the region surrounding the shores of Hudson Bay was set apart from Rupert's Land and formed into the Diocese of Moosonee.

It is a splendid illustration of the results of missionary work. Fifty years ago the Indians on the shores of Hudson Bay were practically savage and heathen ; they were unacquainted with the appliances of our civilization. and they knew not God nor Jesus Christ our Lord. In 1850 **Bp. Horden.** a missionary appeared among them in the person of Rev. John Horden, who in 1872 became first Bishop of the new Diocese. His mission embraced the material as well as the spiritual well-being of the people.

The result has been that the Indians **A Christian civilization.** have accepted Christianity, and in so doing their lives have undergone a complete transformation. They are no longer savage nor heathen. They have their own books which they can read in their own language. They have churches in which they devoutly worship God. Nearly all the people attend the services and nearly all the adults are communicants. They do not swear. They do not drink. They do not steal. They are truthful, honest and reliable. On their journeys, as well as at home, they invariably begin and end the day by prayer to God. Indeed they are an example and a rebuke to the profane and dissolute white men who sometimes appear among them. And the experience of Moosonee



extended with variations, over all the vast regions of the North-West, will give some idea of the remarkable work done by our missionaries among the Indians. The debt we owe to our Red brethren from whom we have inherited this land is unspeakably great. We can at least reward them in spiritual things for the loss of their hunting grounds. That debt has so far been paid mainly by the missionaries and the C.M.S. The share taken in the work by Canadian Church people has been infinitely small.

Rev. E. J.  
Peck.

In the Northeast of this great Diocese a heroic work has been carried on among the Eskimos of Blacklead Island by the Rev. E. J. Peck. The difficulty of access makes the position of a missionary in that region serious indeed if the yearly ship should fail to arrive ; but the Eskimos themselves are kind and hospitable. This year, 1911, the Queen of Holland conferred upon the Rev. E. W. T. Greenshield the Order of Orange-Nassau, as a mark of appreciation of the services rendered to the crew of a Dutch schooner wrecked in the Arctic in 1909, and placed a sum of 200 guilders at his disposal " in order to enable him to reward, in such manner as he may deem appropriate, the Eskimo who assisted him in feeding the said crew."

Rev. E. W.  
T. Green-  
shields.

Beginning  
of white  
work.

Moosonee is an illustration of the transition that is taking place in many of our Western

Dioceses, from Indian to white work. The discovery of New Ontario and the building of the G.T.P. Railway have been responsible for the change. The rich mineral deposits of that region, its wide timber limits, its agricultural areas and its unmeasured waterpower have arrested the attention of the world. Already it invites the missionary to its lumber camps and its railway construction camps. Already many little towns have come into existence and some have risen into importance. Cochrane, at the junction of the G.T.P.R. and the Provincial Railway, has become a miniature capital and is likely to become the See city of the Diocese. The missionary stationed here has already met with remarkable success. Within the next five or ten years, the whole of the region between the Ottawa River and Lake Nepigon and between the watershed and James' Bay, will be opened up to settlement, and a score of missionaries and many scores of little churches will be needed to minister to the needs of the settlers. The needs will be great, with corresponding demands on the resources of the Church. But a New Ontario, as large, as rich, and as promising as the old, is surely worthy of all the efforts and sacrifices which it can call on us to make.

**Keewatin.**

The Western part of the immense territory of Moosonee was formed in 1901 into the Diocese of Keewatin, and in 1902 the Right Rev. Joseph Lofthouse became its first Bishop. He had already spent eighteen years in most laborious and successful work among the Indians and Eskimos at Fort Churchill, where the isolation and difficulty of communication is so great as to be understood with difficulty by those in more favoured regions.

**Contact of  
Indians with  
white men.**

What has been said about the Indians of Moosonee applies to the Northern part of Keewatin which borders on the shores of Hudson Bay. The Indians in those regions retain all their native good qualities, which have been vastly improved by the adoption of Christianity. They are a credit to the country and the Church, and, under proper treatment, a bright future lies before them. In the Southern part of the Diocese on the other hand they have greatly deteriorated owing to their contact with the white man and the vices and diseases that come in the train of his civilization. They are inclined to be idle, dissolute and thriftless. Their prospects for the future are gloomy indeed. These remarks may be extended to the whole field, where the Indians have been brought into close touch with the white man. Many, indeed, may have remained unscathed ; some

may even have been improved by the contact ; but the great majority of them have been injured, where they have not been hopelessly ruined. This sad reflection should lead us to make redoubled efforts, for it is clearly our duty to help and save them against the example and influence of our own unscrupulous and self-seeking white brethren. The construction of the C. N. R. <sup>Railway construction.</sup> through the Rainy River and the Lake of the Woods districts has opened up vast timber and agricultural areas that must result in making those districts, in due time, populous and wealthy. But in a rocky and wooded region progress must be slow and the population must remain, for some time, small and weak. The main line of the C.P.R. has been the outlet for the grain of the West. It has also offered a good many little towns and mining centres to the enterprise of the Church. The new G.T.P.R. from Port Arthur to Winnipeg has already engaged the labours of some of the devoted workers of the English Navvy Mission Society. Negotiations have just been completed between that Society and M.S.C.C. that promise to place itinerant missionaries in the construction camps of all the railways that are to be built in the next few years. As many of these so-called navvies are settlers, who are only working tem-

porarily on the railway, this work will have a great influence on the future of the whole country.

**Athabasca.**

In 1872, when the Eastern part of Rupert's Land became the Diocese of Moosonee, the Northern part of the Western half was formed into the Diocese of Athabasca. In 1865, a young clergyman, William Carpenter Bompas, had answered the call given by Bishop Anderson when preaching in London for somebody to take the place of Archdeacon MacDonald, then seriously ill and thought to be dying. Mr. Bompas went out at three weeks' notice, was ordained by Bishop Machray, and proceeded at once to his work in the far North. He returned to England only once to be consecrated Bishop in 1874 for the new Northern Diocese of Athabasca ; and in all the remaining thirty years of his episcopate he returned to civilization only once again to aid in the appointment of a successor to his friend Archbishop Machray.

**A field opening up.**

This Northern region was explored in the eighteenth century by the Hudson Bay Company, who established trading posts in several places, chief of which was that at Chipewyan, since 1874 an important missionary centre. Here and at Vermilion are important Indian schools, and throughout the valleys of the Athabasca and

Peace Rivers faithful work has been done by missionaries whose names are held in honour throughout the country. It has been found that the Peace River valley is as fertile, and produces as good wheat as any other part of the West. Settlers are finding their way into the country by hundreds. It is believed that the country abounds in coal fields, in gold mines and even in oil wells ; it will soon be accessible by means of railways. Then the problems of Athabasca will be the problems of all the West and the cry will be " More money and more men ! " It would be the part of wisdom to be early in the field and not allow the need to become overwhelming before we begin to attend to it.

In 1884 the Northern part of Athabasca became **Mackenzie** the Diocese of Mackenzie River, and Bishop Bom- **River.** pas, leaving the Southern part to Bishop Young, became himself the first Bishop of Mackenzie River.

The River from which the Diocese takes its name was explored in 1789-93 by Alexander Mackenzie. Its banks are high and covered with pine trees until near the mouth, where the country is a vast scene of desolation. The cold is intense during the long arctic nights, but the equally long arctic day gives great power to the Summer sun.

Inexhaustible coal beds exist on the banks of the river, and who can say how the country may develop ?

**Bp. Stringer.** Eastern Canada has sent missionaries to Mackenzie River. The Rev. I. O. Stringer went out to Peel River in 1892, and later went to live on Herschel Island, a desolate spot in the Arctic Ocean at the mouth of the Mackenzie River, that he might be better able to reach the Eskimos. Devoted missionaries took up the work, when owing to failing eyesight, he was obliged to lay it down. But the work in this Diocese is chiefly a labour of love among a few, widely-separated tribes of Indians. Great names, both secular and religious are connected with this region :—Franklin, Hearne, Simpson, Bompas, MacDonald, Kirkby, Hunter, Reeve. The labours, trials and prayers of those men, we may rest assured, will bring forth their fruit in due season.

**Yukon.** In 1891 the Western half of the Diocese of Mackenzie River was cut off to become the Diocese of Selkirk, and its name was afterwards changed to Yukon. Bishop Bompas again chose for himself the part which seemed more remote from civilization, leaving Mackenzie River in charge of his tried missionary, Archdeacon Reeve, who now became Bishop Reeve. But in 1896 gold was



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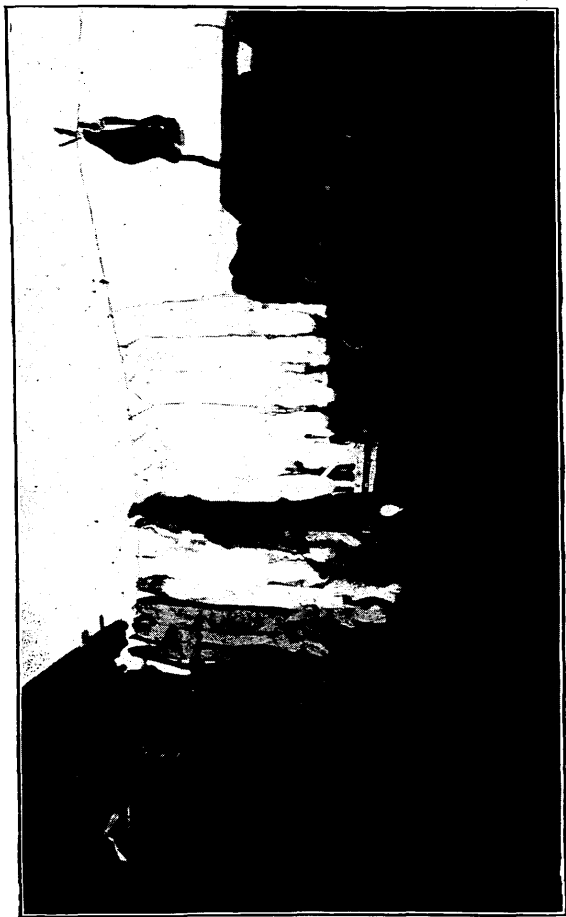
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VALUE \$250.00 (MACKENZIE RIVER DIOCESE).

discovered in the Yukon valley, tens of thousands of men crowded in, and it became necessary to commence work among these. Bishop Bompas at once inaugurated plans for their benefit ; but in 1905 he began at last to feel the pressure of increasing age, and resigned his See to Bishop Stringer. He passed to his rest shortly after. Bishop Stringer took up the charge, and should be borne on the sympathy and the prayers of the Church, owing to the difficulties and discouragements of his position. The work itself is of the **A laborious** most laborious and self-denying character. The **work.** population is small, scattered and heterogeneous. There are but few bright spots, and the prospect is anything but cheering. Financial support is so utterly inadequate that it is a case of making bricks without straw. But the grace of God and the resources of prayer are equal to every emergency. Let us make the Diocese of Yukon a special object of prayer. Man's extremity is God's opportunity.

Shortly after the formation of Moosonee and **Saskatche-** Athabasca, the Diocese of Rupert's Land was **wan.** reduced to nearly its present size by the formation of its Western and much larger part into the Diocese of Saskatchewan. The Right Rev. John McLean became its first Bishop in 1874. Missions to the Indians in this district had been begun as



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early as 1840, and for many years nearly all the work of the Diocese was for the Indians.

But three or four years ago this Diocese became the centre of the vast streams of immigration that were pouring into the West. Since then, Qu'Appelle and Calgary have shared with it the attention of the world. At one time three transcontinental railways were being built through the Diocese. The number of railway towns and farming settlements that came into existence was phenomenal.

**A new plan.** To meet the extraordinary demands of the work, the Saskatchewan scheme was devised whose aim was to cover the whole ground by means of Catechists and by the building of many small Churches and parsonages. It is a record that some sixty missionaries entered the Diocese and some sixty Churches and Parsonages were built in one year. This represents at least a serious effort to bring the services of the Church within the reach of all the Church-members, if not indeed of all the inhabitants, of the Diocese. As a further outcome of the scheme, Emmanuel College was established at Saskatoon, in affiliation with the provincial University. The Catechists are being trained in this college and twenty-seven of them were ordained at one service some six months ago. The work of the C. and C. C. S. described in Lesson III. belongs

**Emmanuel  
College.**

to this Diocese. A Girls' School has been established at Prince Albert through the efforts of Mrs. Newnham.

The Diocese of Qu'Appelle was formed out of Qu'Appelle. Saskatchewan and Rupert's Land in 1884 under Bishop Anson. It may properly be called the creation of the railways. It came into being when the C.P.R. was built across the prairies, and its rapid development within the last few years is due to the phenomenal extension of the railways within its bounds. The cities of Regina and Moose Jaw have attained a population of 15,000 each, while numberless small towns have come into existence. It is fitting that this should be the scene of the Railway Mission. Rev. **Railway Mission.** Douglas Ellison, who had laboured for 17 years in South Africa as the superintendent of a railway mission, offered his services for a similar work along the Western railways. A grant from the Archbishop's Western Canada Fund, supplemented by a small sum from M.S.C.C., enabled him to inaugurate his mission in this Diocese. The headquarters are in Regina, to which the men return periodically for rest and spiritual refreshment. About half a dozen priests, aided by about as many lay-workers, are operating over all the lines of railway, holding services in the settle-



ments almost from their inception. The missionaries are supported at the outset by extraneous funds, but only long enough to enable the people to erect churches for themselves, when they will be called on to aid in the support of those who minister to them. The Railway Mission is only supplementary to the ordinary parochial work of the Diocese, in which some 65 or 70 clergymen are engaged. A Prairie Brotherhood, under Rev. H. McLean, has been at work in the Southwestern part of the Diocese, with results that cannot yet be estimated. A Theological School for the training of local men for the ministry has been established in St. Chad's Hostel, Regina. Qu'Appelle is an object lesson of the total inability of the Canadian Church not only to provide the means, but also to provide the men for the rapid developments of the Church in the West. It is at least worthy of note that nearly all the missionaries, indeed nearly all the clergy, in the Diocese, are of English birth and training. The results will be as worthy of consideration as the fact itself and its causes.

Prairie  
Brotherhood.

St. Chad's.

Calgary.

The Diocese of Calgary was formed from Saskatchewan in 1887-8; and its Bishop, the Right Rev. W. C. Pinkham, remained Bishop of Saskatchewan and Calgary until 1903, when Bishop Newnham came to Saskatchewan.

Calgary lies on the Eastern edge of the Rockies a distance Northward of nearly 500 miles. Several consequences flow from this : (1) The climate is more temperate than farther East owing to the prevailing Chinook winds. (2) The snows and rains of the Rockies, carried by irrigation canals, make the farmer independent of the seasons. (3) The genial climate of the South seems to be as successful in the treatment of tuberculosis as in the production of grain. (4) The deflection of the Rockies in a Westerly direction, in the North, makes Edmonton the centre of a vast area that is suppassingly rich in mineral, timber and agricultural possibilities. (5) The depression of the Rockies, too, at this point, has produced the lowest grades in North America for railway traffic to the Pacific. (6) Coal beds abound in all parts of Alberta. All these causes combine to assure to this diocese great prosperity in the future. The immigration to this part of the West has been generally of a superior class and success here has been more marked and more general. The needs of the Church have been great and pressing.

The last six years have witnessed a complete transformation in the outward condition of the Diocese. Mission stations have been opened, the clergy have been increased by the score, and even now a

**St. Faith's**

score of missionaries could find vacant places in the Diocese. Under the auspices of the Archbishops' Western Canada Fund, Rev. W. G. Boyd has established the centre of an important mission at St. Faith's Mission House, in Edmonton, and over a dozen clergy and layworkers are employed in the country to the North and West of the capital; while a similar effort, though on a smaller scale, is being made in the Southern part of the Diocese. Mormon settlements in the South and Galician settlements in the North are features of this region that deserve the attention of the State as well as of the Church. The Indian schools on the Sarcee, the Blackfoot, the Blood, and the Peigan Reserves are well known, as also the names of Canon Stocken and Archdeacon Tims. There is a Girls' and a Boys' School in existence and a Theological College in contemplation in Calgary. For some years to come there must be considerable outside help given to this Diocese if the Church is to be placed in its rightful position. But that help need only be temporary, for such cities as Lethbridge, with a population of 14,000, Edmonton, with 40,000, and Calgary, with 56,000, all rapidly increasing in wealth as well as in numbers, must soon enable the Church to become self-supporting.

The Pacific coast of British Columbia was explored in the latter part of the eighteenth century by Captain Cook, Captain Vancouver, and others. Alexander Mackenzie came through to the Pacific from Chipewyan and Simon Fraser travelled in a canoe from the source of the Fraser River to the ocean. In 1852 the Hudson Bay Company established a trading post where the city of Victoria now stands, and a chaplain was sent out by them in 1856. The Diocese over which Bishop Hills took charge in 1859 included the whole of British Columbia. Its area in 1879 became narrowed by the creation of two new Dioceses, to Vancouver Island and the islands in the Gulf of Georgia.

This Diocese has always stood in a singularly favourable position. The area of settlement within its bounds has been very restricted, confined almost to a narrow strip on the Eastern coast of Vancouver Island. Munificent gifts from the late Baroness Burdett Coutts sufficed to endow, at an early stage, the Bishopric and an Arch-deaconry. And the Church has never been perplexed by an overwhelming inrush of settlers. The framework of organization is even now being strengthened and not strained by the steady stream of well-to-do people who are finding their

Columbia :  
i Early His-  
tory.

ii Favourable  
situation.

way into its parishes, attracted by its favourable openings and its delightful climate. The growth of the city of Victoria has been remarkable, though not phenomenal, like that of Vancouver. Under present and prospective conditions, the Diocese may look forward to becoming self-supporting, within a reasonable time, as its contributions to almost equal its grants from M.S.C.C. Now this is one of the most gratifying results of the work. The M. S. C. C. not only aids needy communities and benefits individual men and women, but it gives a helping hand to Dioceses in their noble efforts to equip themselves for the carrying on of their own work, and becoming strong centres for the support of the work of the Church as a whole.

**iii Columbia  
Coast  
Mission.**

This may not be an unfitting place to mention the Columbia Coast Mission, though it belongs equally to New Westminster and to Columbia. The Rev. John Antle in his Mission Boat Columbia Number 2 comes into touch with 4,000 or 5,000 loggers in some 75 camps in the Gulf of Georgia. It is a floating library, carrying books, magazines and newspapers to thousands of isolated men. It is a floating ambulance and hospital, treating slight cases of illness or accident in its own cots and by means of its own surgeon, and conveying more serious cases to well-equipped hospitals at Van Anda, in

the South, at Rock Bay, in the centre, and at Alert Bay in North, while its main object is to reach and benefit the souls and lives of the men through the spiritual ministrations of the Church.

In 1879 the Southern part of the mainland of British Columbia was formed into the Diocese of New Westminster under Bishop Sillitoe.

New Westminster is seeking to solve its problems to the best of its ability. A scheme has been agreed upon whereby there shall be two schools of training for the clergy of the province. Bishop Latimer College is in actual operation. Considerable sums are already on hand for the establishment of St. Mark's, and both will be affiliated with the provincial University, which is shortly to be established. For twenty years past a Chinese Mission has been carried on in Vancouver, with considerable success, and for nearly ten years a Japanese Mission ; while for nearly half a century the Church has ministered to the spiritual needs of some two thousand Indians in the interior. There is an Indian school for girls at Yale, and one for boys at Lytton. The Diocese is advancing rapidly in the direction of self-support. The amount it contributed to M. S. C. C. is almost, if not quite equal to the grant it receives from the

Society. The rapid progress of the Church in the city of Vancouver, both in numbers and in wealth, will enable this Diocese soon to follow in the footsteps of Rupert's Land and decline all further aid from M.S.C.C.

**Caledonia.**

When the Diocese of New Westminster was formed from the Southern part of the mainland of British Columbia in 1879, the Northern part became the Diocese of Caledonia. The Right Rev. Wm. Ridley who had been a C. M. S. missionary in India, became its first Bishop.

**Metlakatla.**

In 1856 Wm. Duncan had come to Metlakatla as a lay missionary to labour among the Indians. He taught them, civilized them, and prepared them for baptism. The Bishop of Columbia and several clerical missionaries visited the settlement and baptized these converts. In course of time, however, Mr. Duncan became unwilling to comply with the rules of the Church. The C.M.S. tried in vain to suggest some line of action that would meet with his approval. The result was that Mr. Duncan left Metlakatla in 1887 with most of the Christian Indians, having obtained permission from the United States authorities to settle in Alaska. Since that period of difficulty, steady progress has been made.

For half a century, the region covered by this Diocese has been the scene of wonderful triumphs wrought by missionaries on behalf of civilization and Christianity on the coast and in the valleys of the Stickine, the Naas and the Skeena, whole tribes of Indians have been transformed from savage and heathen to civilized and Christian men ; and they stand before the world to-day as living witnesses of the power of the Gospel and of the Spirit of Jesus Christ. There are 8000 Indians and scarcely a heathen among them. **Triumphs of the Gospel.**

Bishop DuVernet is more closely identified with the work among the whites. He witnessed the birth of the city of Prince Rupert and laid the foundations of the Church in what is destined to be one of the great cities of the Dominion. With the building of the G. T. P. R. through those Northern mountains, scores of settlements will no doubt be brought into existence ; with mining camps, logging camps, construction camps and farming settlements calling for the services of the Church.

The Diocese of Kootenay was set apart from **Kootenay.** New Westminster in 1899 under Bishop Dart.

This Diocese is largely covered with hills and mountains, and these physical features determine the character of the missionary work that is to be



done. The mountains we shall call Kootenay and the hills Okanagan. Kootenay is noted for its forests and minerals. Hence we have Cranbrook as the centre of the lumber industry ; Michel of the coal mines ; Fernie of the coke ovens ; Rossland of the gold and silver mines ; and great smelters at Trail and Grand Forks. Nelson is the commercial capital of the whole region. Okanagan is noted for its fruit industries, which cluster round Okanagan Lake. At its North end is Vernon, the centre of vast fruit ranches, including Cold Stream Ranch, many miles away, planted by Lord Aberdeen twenty years ago. On its East side is Kelowna at the entrance of a valley that leads to Long Lake, whose slopes are said by some to be the most promising fruit fields in the land.

At its South end is Penticton, situated in a wide valley that extends scores of miles to the South into the boundary country, while on the West side are Summerland and Peachland, which are already celebrated for their fruit crops. Mining camps and mining towns where men live close together and can be easily reached by the clergy, and can easily band themselves together to support the Church, offer a totally different problem from that presented by the widely scattered homesteads and flimsy railway towns of the prairies. Different,

too, is the problem, and much easier of solution, presented by small fruit ranches. Some initial expense ~~has~~ undoubtedly to be incurred to plant and establish the Church ; but in many places these compact communities, even when they are small, rise with comparative ease to a condition of self-support.

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#### SUGGESTIVE QUESTIONS ON LESSON VI.

AIM—To hear the call of the West.

1. What reasons can you think of why an elder brother in a family should help the younger children ?
2. How far is Eastern Canada an elder brother to the West ? How far is it a parent ?
3. Explain the special claims of Algoma upon Eastern Canada on account of (a) its formation, (b) its growth, (c) its future.
4. Which of these missionary Dioceses may fairly be expected to become self-supporting ?

5. Why will the others continue to have a claim upon the rest of the Church ?

6. Express in a sentence the call from each Diocese.

## LESSON VII.

### DIFFICULTIES.

Everything that is worth doing is difficult. That is a universal rule. And difficulties generally increase with the importance and magnitude of the task. Hence, when we are confronted with difficulties we should assume their solution, look beyond them to the exceeding great rewards from which they debar us and be inspired and nerved to lay the plans, undertake the labours and make the sacrifices which the attainment of those rewards and the removal of those difficulties demand. It is written that Jesus, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. That is a triumphant attitude in the face of difficulties that would otherwise be insurmountable. But difficulties exist and have to be faced, and the best way to face and overcome them is to begin by frankly recognizing them. The obstacles presented by the opposition of the natural man to things of the

Value of difficulties.

Spirit are to be met with everywhere and at all times. They are so well known that they need not be mentioned here. In this field, however, they act with peculiar force owing to the tendency of the whole life to drag men down to the level of the earthly and the material.

Immeasurable Distances

In looking over our Canadian Field the first difficulty that confronts us is its almost immeasurable distances. Every Diocese is the size of a kingdom, and the country the size of a continent. From Winnipeg to Calgary is 1,000 miles, and from the American boundary to the Northern line of settlement is 500 miles. Here, on the prairies alone, is a region to be compassed covering an area of over 500,000 square miles. Each separate mission is almost the size of an English Diocese. When Rev. Walter H. White acted as organizing agent for the Diocese of Qu'Appelle, his field, in the last Mountain Valley, on the Pheasant Hills' branch of the C.P.R., was at least 50 miles long by 30 wide. It seemed a world in itself, and a team of the best horses was needed to cover it. He had previously worked on the C.N.R., with Kamsack as a centre, in a district at least 100 miles in length. He then took up work at Lanigan, on the Yorkton branch of the C.P.R., in a circle with a radius of 50 miles. Each

of these districts was large enough to employ several men, and the three districts together formed only a small portion of the North-East corner of Qu'Appelle. The Railway Mission, in the same Diocese, gives to each of its half-dozen missionaries the impossible task of looking after 100 miles of railway; and new railways are being built in the West at the rate of 1,000 miles a year. When Archdeacon Lloyd mapped out the Diocese of Saskatchewan for his sixty catechists, each district was about 30 miles square, and even this distribution of territory only dealt with that part of the Diocese where railways and settlers were to be found. The Rev. W. G. Boyd's mission in connection with the Archbishops' Western Canada Fund, extends along the G.T.P.R., west of Edmonton, a distance of about 160 miles from East to West by 70 miles from South to North. And each of these districts is calling aloud for more helpers. It was no uncommon thing, two or three years ago, to be told that into certain districts, which were pointed out, several thousand settlers had gone who were entirely unknown to the agents of the Government, as well as to the clergy. Parts of some of those districts are still without any representative of the Church. When we bear in mind that every yard square, in those districts, is rich

grain-growing land, we can form some idea of the vast population that will some day fill the land, of the magnitude of the work and of the value of the harvest that lies before the Church, and we shall find encouragement to face and overcome this difficulty.

**Widely Scattered Settlements.**

The next difficulty that confronts us is the widely scattered character of the settlements. There are no forests to be uprooted, no mountains to be scaled, no roads to be built. These conditions, which are favourable to the settlers, are extremely unfavourable to the missionaries. The advent of the railway brings in a flood of settlers, but, through the increase in the value of land, it has a tendency to drive them far into the interior, where the land is cheap. The policy of the Government has given to the railways the ownership of every alternate block, a mile square, called a section, and these blocks are often withheld from the market with a view to the higher prices of the future. Thus, even in the settled parts, the population is extremely sparse. Foreigners—Galicians, Poles, and other Europeans—have a tendency to settle together in colonies, whose members do not speak English and do not belong to the Church. The immigrants from the United States, who speak English, are largely indifferent

to religion. Although of those who come from the British Islands into the ocean ports a large proportion are Churchmen, yet many of these settle in Eastern Canada. Those who go on to the West are a mixture of Presbyterians, Methodists, and Baptists, with a greater or less proportion of Churchmen. Even in the railway towns that proportion is seldom large. As a consequence, the Churchmen are not only few but also far between. To reach these with the services of the Church requires extensive driving ; to band them together into congregations is an almost impossible task ; while to neglect them now means their absorption into other religious communions. Pioneer work of the most laborious character is required, sometimes for years, to keep the Church alive in order that, in the end, combined action may be possible. The proper training of the children and the building of parsonages and churches are extremely difficult where they are not impossible.

Another difficulty that confronts us is the condition under which the people live, as well as the character of the people themselves. It is not usually the religious class that swells the tide of immigration, but rather that worldly, adventurous class that seeks first to improve its

**Scattered  
Churchmen.**

**Conditions  
of life.**



material condition. Under the most favourable circumstances the lot of the settler is a hard one. He has no house to begin with, and even the most elementary comforts of life are beyond his reach. He may build a small shack of turf and sometimes of poles found in the neighbouring bluffs. He must laboriously break the soil and then wait one or two years for the harvest from which he may derive a living and pay his debts. When Sunday comes neither he nor his team is in a mood to drive miles to a religious service, to be held in some dingy schoolhouse, or in some crowded and stifling kitchen, or shop, or bar-room. The toil of the week induces a weariness of flesh and spirit that is only too ready to spend the Sunday in complete rest or in sleep. Removed from the happy surroundings of the past, with none of the usual attractions of the House of God to allure him, and with all the deadening influences of a sordid materialism that thinks and speaks only of dollars and bushels of grain, to choke the strivings of the spiritual life within him, the ordinary settler is not the most promising field in which to sow the seed and reap the harvest of the Word of God. There are, indeed, many cheering exceptions to this rule. The very remoteness from home and the absence of all the customary means

of grace have a tendency to awaken the conscience of some, and to produce in them newness of life. But under normal conditions the pioneer missionary in the West stands as much in need of the prayers and moral support of the Church at large as the foreign missionary who toils among the depressing surroundings of heathenism.

The toils and hardships of the missionary to the Indians in the Far North have long been known to the world. The plague of flies and mosquitoes with which he is afflicted makes life a veritable purgatory on earth. His fare, which is rude and scanty at the best, is often varied by the prospect and even the experience of famine. Bishop Stringer's adventure in crossing the mountains from the mouth of the Mackenzie to the basin of the Yukon lives in the memory of all. Besides the hardships of cold and toil and weariness, he was reduced to the extremity of eating his moccasins, and when he put in an appearance at the Indian encampment, he was in such a state of exhaustion and emaciation that his own wife would have scarcely recognized him. The long canoe journeys of Bishop Bompas, from the sources of the Peace River to the mouth of the Mackenzie and back, seem to be incredible feats in these days and regions of railways and steamers

**Toils and hardships.**

Bishop Lofthouse once covered on snow shoes a distance of 1,800 miles. Rev. E. J. Peck, many a time, sailed through almost impassable ice floes, in the Arctic regions, lodged in Eskimo iglos, with furious dogs snapping at his heels, held services with a snow wall as his only protection from the freezing wind and heaped up snow banks around and above his dwelling, to economize fuel, and to protect himself from a temperature in which the thermometer stood 60° below zero. This is the price our missionaries have to pay in order to preach the gospel to the Indians and the Eskimos. The privations of the missionaries' wives, under such conditions, are not to be overlooked ; as also the trial of parting for years with their children that they may be educated, or of keeping them at home and allowing them to grow up in rudeness and ignorance. And, perhaps more difficult to bear than hardship and hunger is the oppressive silence and loneliness of those cold and cheerless regions, where the nearest friend or doctor is 1,000 miles away, and the mails arrive only once or twice in the year.

**Inrush of  
Settlers.**

Of a different character, because lit up with the rainbow of hope, is the difficulty that arises from the overwhelming inrush of settlers. Imagine a district, where there is not a house or an inhabi-

tant, suddenly invaded by a horde of immigrants, speaking a dozen different languages, professing a dozen different faiths and taking possession, in one summer, of many square miles of the best soil of Canada. Then imagine a bishop or a priest, responsible for their spiritual welfare, vainly struggling, single-handed, to reach them with the ministrations of the Church. There is sure to be no church in the district. There may not even be a schoolhouse in which to hold a service. And many of the people may be without even a tent to shelter them from cold and rain. Then, imagine large congregations of Churchpeople in the towns and cities of Eastern Canada, living in beautiful homes, surrounded by all the comforts and luxuries of an advanced civilization, worshipping in well-appointed churches, needing to be aroused, by fervent appeals to provide the means for helping the Church's representative in the West to offer, under almost impossible conditions, the bread of life to these hordes of newcomers into our land.

One of the greatest discouragements our missionaries have to suffer is that they find themselves confronted by splendid opportunities, while they are unable to discharge what they feel to be a patriotic and religious duty towards these newcomers ; and

at the same time they know that, in the hands of Church-people, in other parts of the land, there are ample means to enable them to discharge those duties, means that are too often squandered in the service of self, the world, the flesh and the devil.

Faults of  
previous  
training.

The previous training of many of the settlers presents a great obstacle in the way of the Church's progress. The immigrants from Ireland are so few as not to require special notice ; when they are Churchpeople they are usually staunch Churchpeople. Of the Scotch it may generally be said that they are Presbyterians, that they are excellent settlers and citizens, and that they are loyally attached to their own communion, of which they become willing and generous supporters. The English are, in the main, members of the Church ; in some districts three quarters of the population are composed of Church members. This, at first sight, seems most promising, and the heart of the missionary is often cheered by the hearty support which he receives from many of his people. But unfortunately this cannot be said of all. It has often been a puzzle to us to explain why so many English Churchpeople, whose ancestors have, from time immemorial, been Church members, who have themselves been baptized and confirmed in the Church, who have lived, all their

lives, within the shadow of the great cathedrals and parish churches of England, and who have enjoyed, in sickness and in health, the ministrations of the cultured and devoted clergy of the Church, should be totally indifferent not only to the spiritual claims of religion, but also to the more outward claims of the historical and national Church of England. It may, perhaps, be said with truth that Churchpeople are the poorest churchgoers in the West. This we shall not attempt to account for ; it offers nevertheless a serious difficulty to the Church. That they should also be the poorest supporters of the Church, even when they attend its services, is more easily explained, though it is a no less serious difficulty. As members of the established and endowed Church of the Motherland, whose revenues are so largely derived from the benefactions of pious ancestors, they have enjoyed its services, as a matter of course, without giving much, if anything, for their maintenance ; they have never acquired the habit of giving ; and they find it hard to realize that the Church in Canada is a purely voluntary Society that could not continue to exist without the financial support of its members. If to this be added the fact that the English are possibly the least adaptable of all the settlers,

as they come in large numbers from English cities, and that their progress in material well-being is usually slow, at the outset, it will be readily seen that serious initial difficulties throng the path of the Church.

**Americans.**

The Americans are, in many ways, most desirable settlers. They are industrious, intelligent, and resourceful, and they enjoy a wide experience of pioneer life. They know at a glance the best districts and the best farms and they are prompt to make the best use of their opportunities. But they have lived for years as the advance guard of civilization, where their touch with organized religion was of the slightest; they have, in many cases, become completely secularized. Here, too, there are many noble exceptions; but even where they are religious they are rarely members of the Church, from the fact that its services are almost unknown in many of the regions from which they come. Their attitude toward religion in general is one of aloofness, with a shade of prejudice against the Church of England and of reluctance to join in its reverent and congregational services. Eastern Canadians who come largely from the country parts of Ontario are, in great numbers, Presbyterians and Methodists. They are the most desirable element

**Eastern  
Canadians.**

of all, but the proportion of Churchmen among them is comparatively small. It will thus be seen that the Church is seriously handicapped in running the race that is set before it in the West.

The difficulty of providing suitable churches, parish halls, and Sunday school rooms has pressed, as a great burden, on the Church throughout the Dominion. Church debts and dubious devices for raising money have been the unfortunate results. The difficulty is still seriously felt in Eastern Canada in the form of enlargements and improvements ; but those difficulties are as nothing, in Eastern Canada, when compared with the West. Where vast districts are brought under settlement in one season, where, for miles around, there is scarcely a comfortable house and not a single public building worthy of the name ; and where the people are struggling and must continue to struggle for some years with the primary necessities of existence, the problem of erecting any sort of church, even the cheapest, becomes a serious one. For social and Sunday school purposes the need and value of a parish room has been so great that in many places, the sanctuary of the building that is used for public worship on Sunday is curtained off and the rest of the build-

Need of  
equipment.



ing used for more secular purposes during the week. The hard conditions of pioneer life have encouraged a tendency to form communities of unmarried missionaries, as in the case of the Railway Mission, of the Prairie Brotherhood and of the Boyd Scheme ; but the value of a married clergy has not been lost sight of. Parsonages thus become an absolute necessity as, in many places, no other abode can be found for the clergyman's family. These difficulties are manifestly great ; for young communities cannot wring much for the Church out of their own small resources and church buildings are always expensive. But the need of such buildings is equally manifest ; for it is almost impossible to hold such reverent and dignified services as can alone be of lasting benefit to the community without buildings specially adapted to the purpose. Here is a difficulty that has pressed long and is pressing now on the Church with ever growing force, and yet it has never received the attention it deserves. It rests as a heavy burden grievous to be borne on the shoulders of the local bishops and clergy, M.S.C.C. having done no more than seek to provide stipends for the living agents in the Field.

**Need of men.** But perhaps the greatest difficulty of all is that of providing suitable men, in sufficient num-

bers, to do the work, with some degree of efficiency. The dearth of men for the ministry is felt throughout Christendom by all religious communions. Many causes have contributed to this result, but the result itself is as evident as it is deplorable. The Bishop of Fredericton reports that there are nearly a score of vacancies in his Diocese, in spite of his persistent efforts to fill them ; and there is scarcely an Eastern Diocese where there are not several vacancies that remain unfilled. Now, the pressure in the East should be reduced to a minimum, for there is a comparatively dense population from which to draw recruits ; there are men of means with opportunities of study ; there are efficient theological colleges, and there pioneer missionary work scarcely exists. These conditions are entirely reversed in the West. The population is extremely sparse, even in the more settled districts ; fortunes are in the making and opportunities of leisure in the future ; theological colleges are so remote as to be almost inaccessible ; and the influx of immigrants is such that a need is created for scores of new missionaries every year. The bishops in the East are naturally loath to see their best men go into the West ; their misfits they are not so anxious to retain.

The Western bishops feel no great craving for incompetent men, come they from any part of the world ; but with vacant parishes and unoccupied districts by the score staring them in the face, they sometimes choose the lesser evil, as they think, and accept men against their better judgment. It is their poverty, and not their will, consents. The greatest of all needs, at all times and in all places, is for men. The more important and exacting the work the greater the need of good men. In view of the superior character of many of the immigrants who are pouring into the West ; in view of the far-reaching importance of their work as the fathers and founders of towns and cities, as the upbuilders of the nation and the Empire, the West needs to-day the very best men the Church can give it, and needs them "not single spies but in battalions." Too high praise cannot be given to the devotion and ability of many of those who have gone out into the West, especially those who have come from the Motherland. If a sufficient number of such men, suitable in character, in sympathy, in learning, in resourcefulness, in devotion, in spirituality, could be drafted into the West, in the next ten years, the best possible guarantee would be given that the great problem of the West would be solved in a

way that would satisfy the requirements of the case, the demands of the people, of the Church, of the nation, of the Empire, and of the wider and deeper interests of the spiritual kingdom of Jesus Christ.

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### SUGGESTIVE QUESTIONS ON LESSON VII.

AIM—To estimate the magnitude of the task.

1. How have the difficulties of distance, scattered population and rapid growth been overcome in the cause of education, commerce, civilization ?
2. What is the lesson here for the Church ?
3. What other difficulties impress you as to the missionary situation in Canada in addition to those mentioned in this chapter ?
4. How may we gather courage from our difficulties ?
5. Can you think of any reasons why work in the new settlements should be more especially difficult for the Church of England ?
6. What lesson is there for us in the fact that settlers from the United States seldom know much of our Church ?

7. What attempts have been made to meet the need for men ?

8. Arrange the difficulties before us in what seems to you their order of importance, then see how they may be removed or overcome.

## LESSON VIII.

## THE CALL OF OPPORTUNITY.

From the survey of our Canadian Field, made **Review.** all too briefly and imperfectly in the foregoing lessons, it will readily be admitted that we have here one of the most laborious and fruitful fields in all the world. We have lifted up our eyes and looked upon areas of almost unlimited extent, with resources as varied and as rich as are to be found in any country on the globe. Those resources include gold and all sorts of minerals ; wheat and all sorts of grain ; apples and peaches and all sorts of fruit ; cod and salmon and all sorts of fish ; oak and pine and all sorts of lumber ; horses and cattle and all sorts of domestic animals ; rivers and lakes and all sorts of water stretches ; factories and warehouses and all sorts of industries ; railways and steamers and all modes of transportation ; an incomparable position on the two great oceans and facing the two great continents ; and above all, a healthful and invigorating climate eminently suitable for the production

of the best types of manhood. We have seen that this country is the most inviting field for the capital and the immigration of the world. The people are free, intelligent, moral, and religious, and their institutions, governmental, educational, journalistic and literary, are suited to the genius and requirements of a free and moral people. We have formed some idea of the remarkable growth of the population within the last few years, and of the likelihood that that growth will continue with accelerated speed. Grafted on two of the main stocks of Europe, the English and the French, are hardy immigrants from many lands, including a sprinkling from Japan, China and India. This heterogeneous immigration, indeed, threatens great dangers, but it also imposes great duties and offers great opportunities. We have passed in review the fostering care and help we have received from the Motherland, through the agency of the S.P.G., the S.P.C.K. the C.M.S., the C.&C.C.S., the Jews' Society, and the Bible Society, and we have seen how these societies have been both sources of inspiration and bonds of union. We have surveyed, one by one, the Dioceses of Eastern Canada, their history, their resources, and the wonderful power they place in our hands for the prosecution of our

great task, so that we may, in some measure, understand the responsibilities under which we rest. We have also surveyed, one by one, the Dioceses of Western Canada, and seen the great possibilities that lie latent in them, the equipment which they already possess, and the urgent need of men and money, in which they stand, that we may be prepared to hear the call of the West. We have traced the development of the missionary idea in the Church, and of the organs in which that idea has found shape, resulting in the vigorous agencies known by the initials D. & F. M.S., C.C.M.S., M.S.C.C., W.A., S.V.M.U., Y.P.M.M. and L.M.M., that we may acquire a knowledge of our equipment for our work. And we tried to estimate the magnitude of our task by casting a glance at the difficulties which it presents—the immeasurable distances to be covered, the widely scattered character of the settlements, the untoward conditions under which the people live, the toils, hardships and privations of the missionaries in the far North, the overwhelming inrush of settlers, their unpromising antecedents, the sore need of suitable equipment in the form of church buildings and the extreme difficulty of obtaining an adequate supply of suitable men. We are now prepared to make a final survey of the glorious opportunities that lie before us.



When we think of these opportunities, in our Canadian Field, it is difficult not to feel keyed up to a high pitch of enthusiasm.

**Individual  
work**

1. We have unequalled opportunities of doing individual work. That is perhaps the most valuable and fruitful work of all. That is the work to which our Lord, during His earthly ministry, specially addressed Himself, in this as in all else, setting us an example. It is to be feared that much of our work to-day is ineffective because it is too general. Our preaching and our teaching are too theoretical and not sufficiently personal. Our pastoral visitation is too much of the nature of social calls and not enough of the nature of dealing with souls. Soul winning is not deep enough in our hearts and clearly enough before our eyes, in our daily ministrations. We speak to men in the mass ; we do not reach and win individuals. Pioneer work in the West offers splendid opportunities for individual work. Its special features are individualistic from the nature of the case ; for much of it is necessarily visitation and instruction carried on from man to man, from child to child, from family to family. It leads directly to heart to heart talks. Moreover, the men themselves and the families are peculiarly susceptible to such ministrations.

Their lives are lonely ; they naturally crave for sympathy. Their circumstances are hard and earthly ; they need the softening influences of religion. Far removed from the scenes and friends and associations of their youth, the Church, the Prayer Book, the Sunday, the minister, awake within them many tender memories and find an open door for the message of the Gospel of Christ. For the purely spiritual work of the kingdom of God this field presents unrivalled opportunities.

2. It offers also magnificent opportunities **Constructive work.** for constructive work, for the building up of parishes and dioceses. The elements may be diverse and mutually repellant. Americans, Canadians and Europeans may not easily coalesce ; but the amalgam, if effected, will be a most valuable product, combining the best qualities of each component part. Here is the opportunity of building up a congregation from its foundations, of bringing all the experience of the past to bear on a new problem, of training a new order of Churchmen who will count it a privilege to take an interest in their Church, to work for their Church, to support their Church. Everything in their life has a tendency to make them see the social side of the Church's work, as well as its spiritual side. Young men who have no companions or

only evil companions may be looked after. The sick who have no friends may be visited, and the lonely may be cheered. The settler keenly feels the need of all this, and readily sees its value, and the congregation and the diocese, cemented together by the goodwill and gratitude of their members, and "compactd together by that which every joint supplieth, maketh increase of the body unto the edifying of itself in love."

Communi-  
ties.

3. The opportunity of leavening, moulding and stamping young communities is not to be overlooked. Communities have a life and character all their own, like individuals. They follow along lines of natural development. The stamp that is early put upon them, in some form, persists. A peaceful, united, public-spirited community who does not like to see? A community that strives after what is good, that observes the Sunday, that respects the Church, the Bible, and the moral law, and that is prone to deeds of benevolence and charity. If such communities should be made to prevail in the land they would have a far-reaching influence on the life of the nation. And the Gospel and Church of Jesus Christ, that tamed the Angles and the Saxons, that moulded the British people, and that trained the nations of Europe, are the only means that can produce such remarkable results.

4. Nor should the opportunity of training **Citizenship.** manhood and citizenship be ignored. We are at the beginning of things in Canada to-day. The seeds sown and the germs planted now will produce the harvests of the future. At this stage of our national development it is all important to recognize that man is essentially a spiritual being. The foundation of all true manhood is spiritual. Character and principle to be firm and enduring must rest on a spiritual basis. And religion is the great formative influence in the spiritual sphere. The religion of Christ alone can give men right views of life and right motives of duty, train them to the rightful use of the ballot and of all the attributes of citizenship, lead them to stand up for the right, to respect the claims of others, to bear the infirmities of the weak and not to please themselves. Men and citizens of that description are worth infinitely more to the nation than wheatfields and gold mines.

5. And this question has more than a national **Responsibilities to the** outlook. Canada is an integral part of a world- **Empire.** wide Empire. The powers that be are ordained of God. To those who believe in an overruling Providence in the affairs of men it will be evident that the British Empire must have been formed

for some beneficent, universal purpose, as the Roman Empire was in the olden time. Those larger purposes have already been served, in a measure at least, by the British Empire. It has carried round the world the principles of freedom and justice, of morality and religion. It is universally acknowledged to be to-day an influence for good among the nations of the earth. It has spread broadcast the civilizing influences of trade and education. In the midst of warfare and bloodshed, it has promoted the interests of universal peace and goodwill. It has protected and uplifted native races. Its rulers have everywhere been the defenders of the weak and the representatives of the eternal principles of truth and justice. Citizens of Canada should be citizens of the Empire and citizens of the Empire should be citizens of the world. Now we have the opportunity of training such citizens; and there is no influence that can serve this end in comparison with the Gospel and Church of Jesus Christ. Every missionary of the Church is or should be an agent for the promotion of those lofty ends.

**Responsibility to the world.**

6. And yet there is a still larger and higher opportunity, that connected with the work of world-wide evangelization. The Canadian Church is an integral part of the Anglican com-

munion, and the Anglican communion is already spread around the world. In it are to be found bishops and clergy of varied races, colours and tongues. At the Pan-Anglican Congress and the Lambeth Conference were to be seen negroes from the centre of Africa whose ancestors, from time immemorial, had been sunk in the darkness and degradation of heathenism and slavery. The Edinburgh Conference demonstrated the fact that, by the union of all the forces of Christendom, the evangelization of the world is possible, and that it is being planned for and will most assuredly be achieved in a measurable time. The Anglican communion, from its historical and scriptural position, may become the centre for the reunion of Christendom and for the evangelization of the world. These two greatest problems, whose solution must hasten the coming of our Lord and Saviour Jesus Christ, are in process of being solved. The Edinburgh Conference, whose object was to consider the carrying of the Gospel to the whole world, made the strongest appeal that ever was heard for the reunion of the broken fragments of the Church of Christ on earth. If this is not sufficient to inspire us to unprecedented efforts and sacrifices no other appeal can avail. The conclusion of the whole matter is that we need

men of world-wide outlook, men who rise to the measure of the stature of the fulness of Christ. British men have for generations been actors on a world-wide stage, and been trained for world-wide action. The Anglican communion is beginning to realize its mission to the world. The British Empire and the Anglican communion offer the best standing ground from which to attempt the world-wide enterprise. As we have seen, the Gospel and the Church of Jesus Christ can alone offer an adequate motive and inspiration for the task. No greater opportunity can ever be presented to us on this side the grave. If we fail to seize the opportunity after ages of training and preparation for it, we shall deserve the judgment pronounced on the Jews: "Your house is left unto you desolate. Ye knew not the day of your visitation."

**Needs**

On all sides we are overwhelmed by the call of the Church's needs. In New Ontario, with developments rapidly taking place, in Port Arthur and Fort William, in Cobalt and Gowganda, in the Diocese of Algoma; and with developments impending in the Diocese of Moosonee, in the vast forest region north of the Great Lakes—mining towns, lumber camps, farming settlements—the need is so great as to require a large share



TYPICAL CHURCH ON THE PRAIRIE.



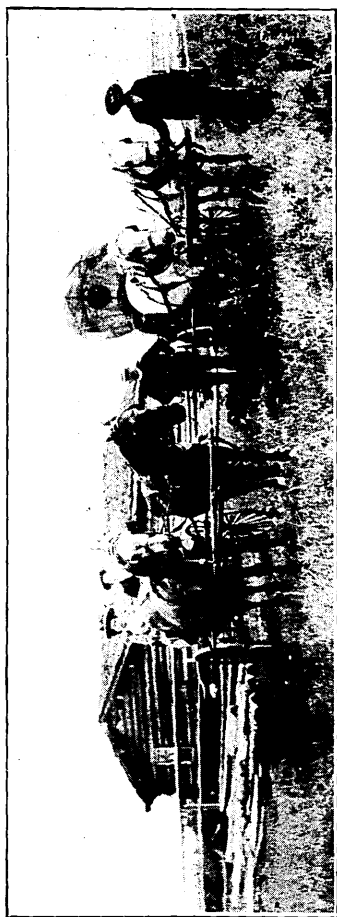
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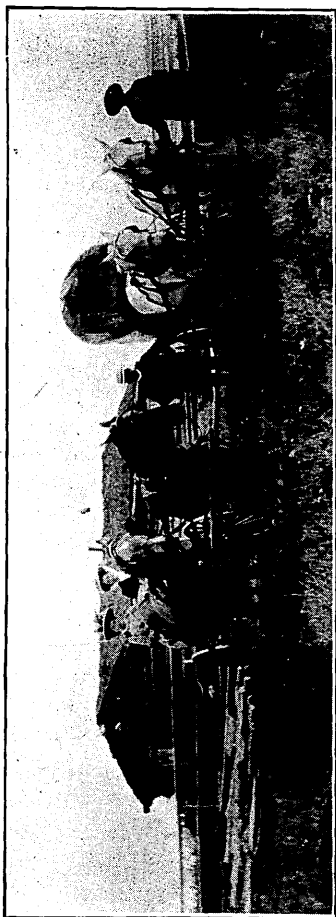


TYPICAL CHURCH ON THE PRAIRIE.



HOSTEL FOR CLERGY AT ATHABASCA LANDING.

of the Church mission funds. In each of the Dioceses of Qu'Appelle, Calgary and Saskatchewan, the need of men and of equipment probably surpasses anything that has confronted the Church in modern times. In British Columbia, especially in the Diocese of Caledonia, the construction of hundreds of miles of new railways, in regions almost unknown, will create possibilities and needs still undreamt of. In the Diocese of Athabasca, where vast grain fields, coal mines, and even oil wells have been discovered ; even in far Yukon, in Mackenzie River, and in the Northern parts of Moosonee and Keewatin, a Macedonian cry is heard from the settler, the miner, the Eskimo and the Indian. The Indian work has reached an almost desperate state, owing to lack of financial support, and the fruits of half a century of unparalleled toil and devotion are in danger of being sacrificed. Bishops are left without means to meet pressing claims and glorious opportunities ; communities are left without equipment and without clergy ; half a continent is in process of transformation from a wilderness into a tilled field ; the work of centuries is being compressed into a decade ; and yet multitudes of our People, like Gallio, "care for none of these things."



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**Resources.**

The resources in men and in money are at our disposal. We have universities and theological colleges to train the men; and if a tithe of the college men should offer themselves for the work of the ministry there would be enough men and to spare. What is wanting is the will to make the necessary effort and the necessary sacrifice. Mothers should now begin to dedicate their children to the ministry of the Church. Sunday Schools should begin to train the children to come to Christ not only for pardon, but also for service, to follow Him in His mission to seek and to save the lost. The clergy should, in season and out of season, appeal for the offering of life as well as of money. Church members should understand that the call of Christ and the call of the Church's need is a call specially addressed to themselves. M.S.C.C., W.A., St. Andrew's Brotherhood, Anglican Young People's Associations, should all be recruiting agencies to enlist volunteers in the army of the Lord. Then will the whole Church become aflame with the desire to serve. Then will oblations of men and money be poured out freely on the altar of sacrifice. Then will the Church be abundantly rewarded, in increased spiritual life and power, in peace and joy, for any sacrifice it may

have offered to God, to the nation, to the Empire, to the world.

But "except the Lord build the house their <sup>The power.</sup> labour is but lost that build it." This work is essentially spiritual. No progress can be made in it, without the presence and power of the Holy Spirit of God. He alone can make schools of theology veritable schools of the prophets. He alone can call and train the men. He alone can endow them with the necessary gifts. He alone can open the way for them in the field. He alone can dispose the minds of men to receive them, by turning the hearts of the disobedient to the wisdom of the just. The greatness of the task and of the need should drive us from man to God. Has He not said, "All power is given unto Me in heaven and in earth"? Has He not commanded, "Go ye into all the world"? Has he not promised, "Lo! I am with you alway"? And have not the power and the presence been promised in order to enable us to carry out the command. But we must tarry in Jerusalem until we be endued with power from on high. We must wait upon God in earnest and united prayer till we be filled with the Holy Ghost. The chief resources of the Church consist, not in wealthy congregations and liberal supporters, but in the efficacy of prayer



and faith. All things are possible with God, and with Him who is united to God by a living faith. And whatever we ask in prayer, believing, we shall receive. These were the tokens that marked the Apostolic Church. They believed ; they prayed ; and they turned the world upside down. They introduced the leaven of Christianity into the unspeakably corrupt society of the Roman world and gradually cleansed it. They were mighty to the pulling down of the strongholds of Satan and sin.

**The call.**

Our task is, indeed, a greater one than theirs, because we have to deal with the whole habitable globe and not only with the countries that surrounded the Mediterranean Sea. But we have resources unknown to them. We have numbers ; we have wealth ; we have organization. To us the world is accessible, from within and from without. Nations and continents are yearning and asking for the very things we have to offer. We have education and civilization as the outcome of our Christianity. Japan might have been Christian to-day if the modern Church had been as living and zealous as that of the apostles. China is wide open and may be brought to the knowledge of Christ in our generation if we are faithful to our trust and to the Lord who called

us. Africa is an open field. Its tribes are wonderfully responsive. Uganda is an evidence of what may, under the blessing of God, be accomplished in a lifetime. Many other tribes, besides the Baganda, can be won for Jesus Christ. Our missionaries in British and German East Africa, Westgate and Crawford, tell us that the miracle of Uganda can be reproduced in their fields if we have faith and devotion enough to man those fields adequately.

The Spirit promised to the apostles is still **The promise.** available for our equipment. He is waiting. His arm is not shortened that it can not save. What we need in the modern Church is the faith and devotion of the first disciples. We should go everywhere preaching the word. The spirit of faith and prayer should dwell richly in our hearts, in our homes, in our churches, in our Sunday Schools ; then should we have a power and wisdom which our adversaries would not be able to gainsay nor resist. And the Missionary Prayer and Study Union may have been raised up for just such a time as this—to plant an organization in every parish that will create and foster and deepen the spirit of prayer throughout the Church ; to inspire the lukewarm and faithless with courage and zeal, by making known the great things the

**Resources.**

The resources in men and in money are at our disposal. We have universities and theological colleges to train the men; and if a tithe of the college men should offer themselves for the work of the ministry there would be enough men and to spare. What is wanting is the will to make the necessary effort and the necessary sacrifice. Mothers should now begin to dedicate their children to the ministry of the Church. Sunday Schools should begin to train the children to come to Christ not only for pardon, but also for service, to follow Him in His mission to seek and to save the lost. The clergy should, in season and out of season, appeal for the offering of life as well as of money. Church members should understand that the call of Christ and the call of the Church's need is a call specially addressed to themselves. M.S.C.C., W.A., St. Andrew's Brotherhood, Anglican Young People's Associations, should all be recruiting agencies to enlist volunteers in the army of the Lord. Then will the whole Church become aflame with the desire to serve. Then will oblations of men and money be poured out freely on the altar of sacrifice. Then will the Church be abundantly rewarded, in increased spiritual life and power, in peace and joy, for any sacrifice it may

have offered to God, to the nation, to the Empire, to the world.

But "except the Lord build the house their labour is but lost that build it." This work is essentially spiritual. No progress can be made in it, without the presence and power of the Holy Spirit of God. He alone can make schools of theology veritable schools of the prophets. He alone can call and train the men. He alone can endow them with the necessary gifts. He alone can open the way for them in the field. He alone can dispose the minds of men to receive them, by turning the hearts of the disobedient to the wisdom of the just. The greatness of the task and of the need should drive us from man to God. Has He not said, "All power is given unto Me in heaven and in earth"? Has He not commanded, "Go ye into all the world"? Has he not promised, "Lo ! I am with you alway"? And have not the power and the presence been promised in order to enable us to carry out the command. But we must tarry in Jerusalem until we be endued with power from on high. We must wait upon God in earnest and united prayer till we be filled with the Holy Ghost. The chief resources of the Church consist, not in wealthy congregations and liberal supporters, but in the efficacy of prayer

and faith. All things are possible with God, and with Him who is united to God by a living faith. And whatever we ask in prayer, believing, we shall receive. These were the tokens that marked the Apostolic Church. They believed ; they prayed ; and they turned the world upside down. They introduced the leaven of Christianity into the unspeakably corrupt society of the Roman world and gradually cleansed it. They were mighty to the pulling down of the strongholds of Satan and sin.

**The call.**

Our task is, indeed, a greater one than theirs, because we have to deal with the whole habitable globe and not only with the countries that surrounded the Mediterranean Sea. But we have resources unknown to them. We have numbers ; we have wealth ; we have organization. To us the world is accessible, from within and from without. Nations and continents are yearning and asking for the very things we have to offer. We have education and civilization as the outcome of our Christianity. Japan might have been Christian to-day if the modern Church had been as living and zealous as that of the apostles. China is wide open and may be brought to the knowledge of Christ in our generation if we are faithful to our trust and to the Lord who called

us. Africa is an open field. Its tribes are wonderfully responsive. Uganda is an evidence of what may, under the blessing of God, be accomplished in a lifetime. Many other tribes, besides the Baganda, can be won for Jesus Christ. Our missionaries in British and German East Africa, Westgate and Crawford, tell us that the miracle of Uganda can be reproduced in their fields if we have faith and devotion enough to man those fields adequately.

The Spirit promised to the apostles is still **The promise.** available for our equipment. He is waiting. His arm is not shortened that it can not save. What we need in the modern Church is the faith and devotion of the first disciples. We should go everywhere preaching the word. The spirit of faith and prayer should dwell richly in our hearts, in our homes, in our churches, in our Sunday Schools ; then should we have a power and wisdom which our adversaries would not be able to gainsay nor resist. And the Missionary Prayer and Study Union may have been raised up for just such a time as this—to plant an organization in every parish that will create and foster and deepen the spirit of prayer throughout the Church ; to inspire the lukewarm and faithless with courage and zeal, by making known the great things the

Lord is now doing in His field, which is the world. This would be enough to prepare us to receive the thrilling message with which the Archbishop of Canterbury closed his address to the Edinburgh Conference, all the more thrilling that it was but an echo of the words of the Lord Himself, "There may be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom."

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#### SUGGESTIVE QUESTIONS ON LESSON VIII.

AIM —To learn what my own duty is now.

1. What are the natural features of Canada which contribute to making it a great mission field?
2. How does the nature of the population of Canada make it a great mission field?
3. What inspiration to missionary effort should be derived from the remembrance of the help we have received, and of the difficulties before us?
4. If present opportunities are utilized in Canada, what should be the result, for individuals? for Church life? for national life?

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5. How does all this affect the problem of the evangelization of the heathen world ?

6. Compare our task with that set before the Church in Jerusalem.

7. What difference is there between our equipment and theirs ?

8. In what respect is our equipment the same as theirs ?

9. How shall I begin ?



## APPENDIX I.

## LIST OF MISSIONARY MAGAZINES.

Besides many books and pamphlets descriptive of their work and explanatory of their principles, the following magazines are published regularly by the Societies mentioned in Chapter III. :

## S. P. G.

East and West—A quarterly review.  
The Mission Field.  
The Church Abroad.  
Home Workers' Gazette.  
The King's Messengers.

## C. M. S.

The C. M. Review—A monthly review.  
The C. M. Gleaner.  
The Children's World.  
The Home Gazette.  
Awake.  
Mercy and Truth.

## C. and C. C. S.

Greater Britain Messenger.

B. and F. B. S.

The Bible in the World.

LONDON JEWS' SOCIETY.

Jewish Intelligence.

## APPENDIX II.

List of Bishops with date of Consecration of each :

### NOVA SCOTIA.

Inglis, 1787.

Stanser, 1816.

Inglis, 1825.

Binney, 1851.

Courtney, 1888.

Worrell, 1904.

### FREDERICTON.

Medley, 1845.

Kingdon, 1892.

Richardson, 1906.

### QUEBEC.

Mountain, 1793.

Stewart, 1826.

Mountain, 1837.

Williams, 1863.

Dunn, 1892.

## MONTREAL.

Fulford, 1850 .  
Oxenden, 1869.  
Bond, 1879.  
Carmichael, 1906.  
Farthing, 1909.

## OTTAWA.

Hamilton, 1896.

## ONTARIO.

Lewis, 1862.  
Mills, 1901.

## TORONTO.

Strachan, 1839.  
Bethune, 1867.  
Sweatman, 1879.  
Sweeny, 1908.

## NIAGARA.

Fuller, 1875.  
Hamilton, 1885.  
Du Moulin, 1896.  
Clarke, 1911.

## HURON.

Cronyn, 1857.  
Hellmuth, 1871.  
Baldwin, 1883.  
Williams, 1905.

## ALGOMA.

Fauquier, 1873.

Sullivan, 1882.

Thornloe, 1897.

## RUPERT'S LAND.

Anderson, 1849.

Machray, 1865.

Matheson, 1905.

## MOOSONEE.

Horden, 1872.

Newnham, 1893.

Holmes, 1905.

Anderson, 1909.

## KEEWATIN.

Lofthouse, 1902.

## ATHABASCA.

Bompas, 1874.

Young, 1884.

Reeve, 1903.

Holmes, 1905.

## MACKENZIE RIVER.

Bompas, 1884.

Reeve, 1891.

Vacant.

## YUKON.

Bompas, 1891.

Stringer, 1905.

## SASKATCHEWAN.

McLean, 1874.

Pinkham, 1887.

Newnham, 1903.

## QU'APPELLE.

Anson, 1884.

Burn, 1893.

Grisdale, 1896.

Harding, 1910.

## CALGARY.

Pinkham, 1887.

## COLUMBIA.

Hills, 1859.

Perrin, 1893.

## NEW WESTMINSTER.

Sillitoe, 1879.

Dart, 1895.

De Pencier, 1910.

## CALEDONIA.

Ridley, 1879.

Du Vernet, 1904.

## KOOTENAY.

Dart, 1900.

De Pencier, 1910.

## BIBLIOGRAPHY

The works of more direct importance for missionary study are marked \*.

Besides those mentioned below, the historical works of Parkman and others will be found useful.

BUTLER—Great Lone Land.

“ Wild North Land.

BUSKIN—More than 40 Years in Gospel Harness.

\*BOMPAS—Northern Lights on the Bible.

\*BOMPAS—Life of

\*(a) An Apostle of the North.

\*(b) On Trail and Rapid by Dog-sled and Canoe (for younger readers).

CHRISTMAS—Emigrant Churchman in Canada.

FROST—Sketches of Indian Life.

GRENFELL—Harvest of the Sea.

Vikings of To-day.

Grenfell of Labrador.

\*E. GREENE—By Lake and Forest (Algoma).

GREENE—Among the Selkirk Glaciers.

HARRIS—Early Missions in West Canada.

\*HORDEN—Forty-two Years Among Indians and Eskimos.

\*HORDEN—Life of.

\*LEWIS—Life and Work of Rev. E. J. Peck among the Eskimos.

\*MONTGOMERY—The Church on the Prairie.

\*RIDLEY—Snapshots in the North Pacific.

\*TUCKER—Western Canada. (Church Expansion Series.)

\*WILSON—Mission Work Among the Ojibway Indians.

WOODSWORTH—All People's Mission.

“ Strangers Within Our Gates.

\*Life of Bishop Machray.

\*Life of Bishop Sillitoe.

\*S. P. G. Digest.

Churchman's Missionary Atlas.

\*History of the C. M. S., in 3 vols.

\*One Hundred Years. (Shorter History of C. M. S.)

Gleaners' Atlas.

Files of the following will also be found useful:

Canadian Church Mission News.

Canadian C. M. Gleaner.

New Era.

W. A. Leaflet.

Algoma Mission News.

Qu'Appelle Occasional Paper.

Saskatchewan Monthly and other diocesan magazines, as well as the files of the magazines of the English Societies working in Canada

The Triennial Report of the M.S.C.C. for 1911 gives full statistics and can be obtained free of charge from the office of the Society.

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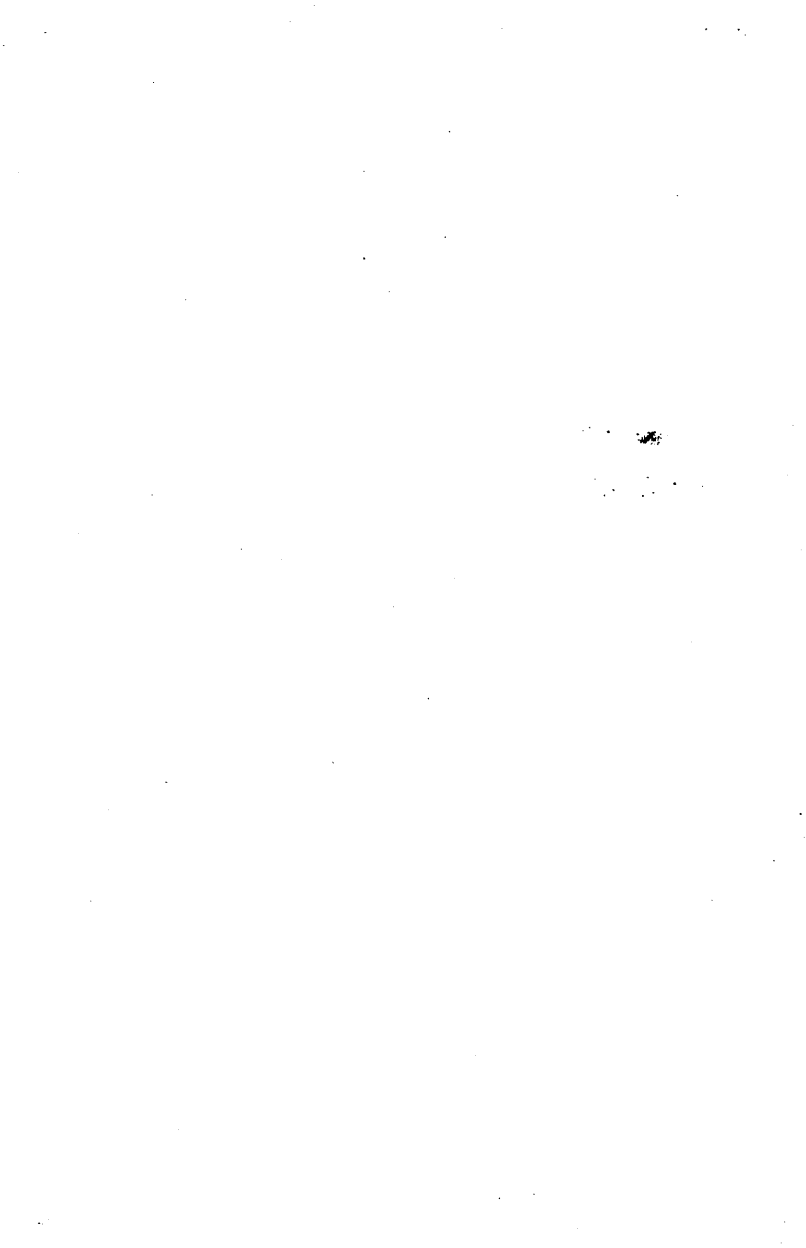
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